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SUPPLEMENT

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ADDENDA TO THE CORRESPONDENCE OF SAMUEL
FARMAR JARVIS AND HIS FAMILY

By Kenneth Walter Cameron

In 1947, in *An Inventory of Large Additions*, I discussed the listings of the Jarvis correspondence then known to me and available to the researcher in library collections of the East. In the following pages I gather and put into chronological order the unlisted papers which I have discovered since that time, placing at the end of each item the owner of the original manuscript. "TC" is the symbol for Trinity College, Hartford; "CHS" refers to the Connecticut Historical Society in Hartford; "MDS" is the Maryland Diocesan Library, which is on deposit in the Maryland Historical Society. Other identifications will be self-evident. Xeroxes of this body of the correspondence have been added to the collection of the Connecticut Diocesan Archives.

UNDATED

Translation of a Spanish poem (El Amor y La Locura) into English verse: "Cupid and the Madman," (TC)

GANDARD, MRS. and MISS. At 69 Grand Parade, Brighton, England. Statement of school costs: 60 guineas per annum. (TC)

HART, A. H. April 9, n.y., n.p. To SFJ. Is sorry to have been out when he called. Is eager to hear of Sarah and the children. Congratulates them on their safe return. Someone has endorsed this letter: "My aunt A. H. Hart. Of no importance." (TC)

HART, ELISHA, and JEANNETTE McCURDY. Genealogical information about their seven daughters--in the handwriting of SFJ: whom they married, when baptized (by Congregationalists), and when they died and where: Sarah McCurdy Hart, Ann McCurdy Hart, Mary Ann Hart, Jeanette Margaret McCurdy Hart, Elizabeth Hart, Amelia Hart and Harriet Augusta Hart. (TC)

HART, MARY A. Jan. 6, n.y., at Saybrook, Conn. To SFJ, ?Middletown. Urges him to visit her at Saybrook because "you are not as old as I am." Thanks him for the likeness, which she will prize. (TC)

JARVIS, JOHN ABRAHAM. To Elizabeth Hart Allen (Mrs. Hemar Allen). Writes his aunt a thank-you note for gifts. "I wish you could see my beautiful brother [Samuel Fermor]. He laughs and crows and is so good." (TC)

SFJ. Statement regarding his income on rental property (2 stores, 1 hall and 1 hotel) and the terms under which it is secured or the debt amortized by Mr. DePeyster and the firm of Messrs. Jarvis & Jackson. (TC)

SFJ. To Mr. Peters, a kinsman, somewhere in Louisiana. Discusses a school for young ladies he proposes to open in Connecticut, its curriculum and its cost per pupil.

Mentions receiving Peters's letters of Mar. 16 and 30. (TC)

SFJ. At Bologna, Italy. To ?Mrs. Sarah M. Jarvis. Reports that he has been to town to borrow money, his domestic expenses being great and remittances not forthcoming. Has notified the Padrona that by the 25th of the present month he plans to leave Bologna for Sienna. Sends a list of broken items which are to be paid for in addition to what he has already paid in rent. (TC)

JARVIS, SAMUEL FERMOR, JR. Sept. 17, n.y. To SFJ. A solemn pledge to his father that he will avoid alcohol, gambling, licentiousness etc. (TC)

SILL, FREDERICK. To SFJ, ?Middletown, Conn. Says Mr. Hall has called with his bill for loads of wood for Mrs. Sarah Griffin and Mrs. Rebecca Griffin. Asks that it be paid from the Communion Fund. (TC)

?STISTED, E. L. Saturday p.m., at Italy. To SFJ, 9 Via Mercede. Asks for the pleasure of his company and Mrs. Jarvis's at about 9 this evening. Several others are coming to "bid us farewell." (TC)

SFJ. Mar. 18, 1811, at Wallingford, Conn. To his cousin, Abigail Todd, widow of Jonah Todd, ?Woodbridge or ?Harwinton, Conn. Writes that he has received an account of the Episcopal Academy against her deceased husband. Says that in asking that it be dropped he must give some reason. "Will it distress you to pay the sum?" Is there any other good reason? Says he is now at Mr. Thilus Todd's, who will bear the present note. Would like to settle the matter before he leaves for New York. (Diocese of Conn.)

SFJ. Mar. 27, 1812 (Postmarked: N.Y., Apr. 5), at Bloomingdale, N.Y. To Bp. Abraham Jarvis, New Haven, Conn. Reports on family and Church matters. Says it is a desultory letter but that he can write no other. (Diocese of Conn.)

BLOODGOOD & LAWRENCE. Oct. 16, 1812, at New York, N.Y. To SFJ. Bill for upholstery etc. (TC)

SFJ. Oct. 29, 1813, at New York, N.Y. To William McCracken. Thanks him for securing the Fire Insurance Stock. Mentions the Eagle Bank and business matters. (TC)

FARMAR, THOMAS. April-July, 1817. His statement of account with Christian Marschalk. (TC)

CRAWFORD, WILLIAM. Sept. 10, 1817, at Manhattanville, N.Y. To SFJ, ?New York. Receipted bill for shoes. (TC)

RUSSELL, JAMES. Nov. 5-13, [?1817], at New York, N.Y. To SFJ. Receipted bill for shoes. (TC)

WELLS (JAMES) & WESTERFIELD. Nov. 12, 1817, at New York, N.Y. To SFJ. Receipted bill for lumber and labor. (TC)

SFJ. Oct. 13, 1818, at New York, N.Y. To Bp. James Kemp, Baltimore, Md. Says that a kinsman, William Jarvis, has asked SFJ to write in consequence of Kemp's letter to Dr. Wheaton in search of a tutor for a family in Virginia. Says young Jarvis is eager to know more about the post and asks whether an opportunity might be afforded him in Virginia to be a lay reader in some parish church. (He intends entering the ministry.) Says Jarvis's literary and moral qualifications will be furnished by the faculty of Union College in Schenectady. Adds that J. has resided in Bp. Abraham Jarvis's family and "exhibited marks of piety & probity, and preserved an irreproachable purity of conduct." (MDL)

SFJ. Nov. 6, 1818, at New York, N.Y. To Bp. James Kemp, Baltimore, Md. Regrets not being at the consecration of Bp. Bowen at Phila. Refers to William Jarvis who has been recommended to Bp. Brownell as a candidate for Holy Orders and who probably will enter the General Theological Seminary, if it can be organized. Asks whether Kemp will send candidates from Maryland. Says he has not yet received notice of his appointment to the faculty. (MDL)

SFJ. Dec. 4, 1818, at New York, N.Y. To Bp. James Kemp, Baltimore, Md. Thanks Kemp for his letters and his approbation of SFJ's appointment to the professorship of Biblical Learning at the General Theological Seminary. States his fears about that institution and those who support it. (MDL)

SFJ. Ca. 1820, at Providence, R.I. To "My dear charming children." "Papa and Mama and brother John Abraham have just arrived here and we are pleasing ourselves with thinking that our dear little girls are well and happy.... I have taken John Abraham to a woolen Factory...and he saw how the cloth for his coats was made, and how the Bed ticks are woven which you sleep upon...." (TC)

SFJ. April 9, 1820, at New York, N.Y. To P. S. Deponceau, Cor. 6th and Chestnut, Phila., Pa. Sends him the conjugation of the Cherokee verb by Mr. Butrick, whose mission is in a state unknown to him, though probably Tennessee. Refers to the Commercial Advertiser of Mar. 24 and the National Advocate of Mar. 22 for certain notices. Plans making a short trip to Boston next week. (Boston Public Library)

HICKS, LAURENCE & CO. May 19, 1820, at New York, N.Y. To Mrs. Sarah M. Jarvis. Receipted bill for curtains and upholstery. (TC)

TURCOT, P. D., Estate of. May 19, 1820, at New York, N.Y. To Mrs. Sarah M. Jarvis. Receipted bill for curtains etc. (TC)

TALCOTT, NOAH (Business Agent). Dec. 14, 1820, through Feb. 3, 1821, at New York, N.Y. To Mrs. C. Marschalk. Account of her investments. (TC)

TALCOTT, NOAH (Business Agent). Feb. 3-May 26,

1821, at New York, N.Y. To SFJ. Account of his business transactions. (TC)

SFJ. Dec. 30, 1821, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Introduces George Otis, currently Latin tutor at Harvard, who is about to visit Washington, D.C., and will soon receive priest's orders. He is well read in theology. (MDL)

SFJ. Mar. 26, 1822, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Says Bp. Griswold and he wish to secure Mr. Schroeder, when he shall be ordained, for the Church at Cambridge, the seat of Harvard University, the nurse, if not the twin sister of Deism. Harvard attracts Southern students, who must not be permitted to carry heresies into the South. Says Schroeder's learning will gain respect from the faculty, and his knowledge of German (now popular at Harvard) will be of immense advantage. Says the whole course of his critical studies fits him for the post. He will have access to the Harvard Library, which is superior to any in this country. If the Cambridge parish is not assisted "our youth will be left without any antidote to the poisoned atmosphere which they now breathe." Discusses the history of that parish since the days of East Apthorp. The General Missionary Society will help support Schroeder. (MDL)

SFJ. April 16, 1822, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Seeks to promote the circulation of the Gospel Advocate, which has been commended to the Bishops. Asks Kemp to contribute communications and to encourage subscriptions in Maryland. Says he is avoiding a controversial tone in that magazine, preferring to set forth the Church's position so that "error will fall of itself." As for the Unitarian heresy, the Gospel Advocate will emphasize that it (and others) can be satisfactorily dealt with only if "Christians will consent to lay aside their smaller differences, unite themselves to the Apostolic succession...and adopt a Scriptural Liturgy" Asks Kemp to suspend for a while his edition of the Catechism because "Measures have been taken in conjunction with Brownell to publish an edition for the use of the Eastern Diocese & that of Connect." Bp. Griswold, a recent guest, may soon concur. Hopes the Bishops as a body will recommend some course of parochial instruction and stop the fountain of heresy. (MDL)

SFJ. Nov. 29, 1822, at Boston, Mass. To Messrs. Moses Grant, John C. Proctor and B. Howard, Subcommittee of the Howard Benevolent Society. Thanks them for the invitation to deliver the annual discourse before them. (Boston Public Library)

BLACKFORD, EDWARD. Nov. 22, 1823, at New York, N.Y. To SFJ, Boston, Mass. On ancient books which will be sold at public auction at Boston. (TC)

SFJ. Feb. 16, 1824, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Thanks him for his favorable opinion of the Gospel Advocate. "The great evil we have to contend with in our extensive republic, is the want of a central point. We have no London whence all our literature is to emanate. There is no concentration of

talent or of funds. This general remark applies equally well to our Theological Magazines.... What I wish is to have one respectable magazine under the patronage of the Bishops, with an Editor selected by them...and tho' printed where he resides, to be published simultaneously in the several capitals, as the Edinburgh review for example is published at London & Edinburgh." Asks Kemp to contribute. Commends the strategy of the Unitarian Miscellany published by Mr. Sparks of Baltimore, which is an entering wedge "to introduce their poison into the riven trunk of Congregationalism." (MDL)

SFJ. June 11, 1824, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Asks Kemp to thank the ladies esp. Miss or Mrs. Atkinson of his society for sending Stories on the Church Catechism, which arrived defective. Says he will remit as soon as he has examined other copies. Mentions a sequel entitled Lady of the Manor by Mrs. Sherwood, who, though pious, is a Calvinist, who finds fault with the language of the Church "when it does not accord with her exclusive and rigid definitions." Says she has no clear views of the Church "as a visible Society." Says he cannot give an unqualified recommendation. Sends two copies of the Familiar and Easy Guide with criticism. (MDL)

SFJ. Aug. 20, 1824, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Regrets that because of absence from the city a bank draft on him drawn by Mrs. Eliza H. Emory was returned to her "protested." Says that a new draft from her will be immediately honored. Speaks of the Church Catechism. "I am very desirous to promote a uniform system of religious education for our laity throughout the Union." Says the Bishops must act to achieve this result. "My desire is to have Children classed from four or five to fourteen or fifteen, so as to occupy ten years of regular Sunday instruction previous to Confirmation. I wish to see them instructed in the doctrines and duties of our religion, in the constitution & history of the Church, in the most profitable way of reading the Scriptures, and in the habitual use of their voices in responding & singing the praises of God." Thinks that with zeal and perseverance the clergy may create "informed and consistent Churchmen." Suggests Confirmation textbooks. (MDL)

SIGOURNEY, CHARLES. Feb. 21, 1825, at Hartford, Conn. To SFJ, Boston, Mass. Disclaims being the author of a pamphlet entitled, "Remarks on Washington College," written in Hartford to vindicate that institution from an attack made on it and reflecting with severity upon the administration of Yale College. But the language of the tract is "not classical, correct, respectful, or dignified but marked by the flippant petulance of low & vulgar controversy." Fears that the cause of the college may be weakened by such defenders. (Bp. Brownell was away when the tract appeared.) Sends the regards of his wife, Lydia Sigourney. (TC)

SFJ. April 13, 1825, at Common Street, Boston, Mass. To George Ticknor. Says he has met with an anecdote of Lafayette in a letter from Hugh Nelson, our Minister in Spain, to a gentleman of Virginia, dated July 9, 1824. Says he will transcribe for Ticknor the whole passage relating to the General. Adds that some time ago he sent a copy of

Ticknor's Life of General Lafayette to Mr. Allen, U.S. Minister at St. Iago de Chili, urging him to find a good translator into Spanish for the benefit of South Americans. (Boston Public Library)

SFJ. July 18, 1825, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Asks whether Canon 32 is obligatory on the Church in the State of Mass., the laws and usages of which guarantee tenure in a parish except for immorality and neglect of duty. Says the Bishop and his board are to meet on July 27 and act under the canon. Desires to be able to cite Kemp's opinion at that meeting. (MDL)

KEMP, BP. JAMES. July 22, 1825, at Baltimore, Md. To SFJ, Boston, Mass. Regrets that SFJ has had trouble in Boston. Discusses Canon 32 on the separation of a clergyman from a parish, which is not applicable to SFJ. Indicates great respect. (MDL)

SFJ. Mar. 10, 1826, at Boston, Mass. To Bp. James Kemp, Baltimore, Md. Says he twice attempted to set down in writing an account of his trials in Boston, finally concluding that the printed pamphlet was the best statement of the situation. Says he sent a copy to all the clergy with whom he was acquainted in the Diocese of Maryland. "I know too well the infirmities of my poor nature to suppose for one moment that I have in all things done right; but I am conscious of integrity of purpose, and of disinterested love for the Church, and of that consciousness no change of circumstances can deprive me." Asks for letters of introduction for any port of Europe--esp. from the foreign ministers in Washington, D.C., and from Abp. Maréchal. Plans to settle his affairs in Boston and travel to Washington in search of such letters. (MDL)

ANDREWS, H. Sept. 22, 1826, at Boston, Mass. To James F. DePeyster, Esq., New York. Says he cannot reply satisfactorily regarding SFJ's property on Pleasant Street. Mr. Curtis, moreover, has not yet made a distribution of Mrs. Ellison's Estate. When he receives it he will promptly remit. (TC)

LAFAYETTE, MARQUIS DE. Oct. 19, 1826, at La Grange, France. To Monsieur le docteur Jarvis, Rue Canmadier no. 23, à Paris. "I have this day received your kind inquiries after the health of my son-in-law Castigne. I found him on my return, the day after I had the pleasure to see you, in the most shocking situation, and did not think it possible he could live. Ample bleeding prevented immediate death, and after having gone through a cerebral and putrid fever he is now, we hope, out of danger but very weak and doomed to a lingering convalescence. His wife, children, & the rest of the family join in affectionate thanks to you and to Mrs. Jarvis. ¶ My adopted son, Frederick Skinner, is gone to spend the winter with your own boy, both to join in the spring the Country College of Copatriot Oscar. I hope Mrs. Jarvis will not forget her promise to inform me of the first news about Her Brother Bolivar. Most truly and affectionately Your sincere friend Lafayette."

(From a copy in TC in the hand of Lucy C. Jarvis Smith)
(Diocese of Conn.)

WADDINGTON, THOMAS. Nov. 6, 1826, at St. Remy, France. To SFJ, 23 Rue Caumartin, Paris. Regrets that SFJ is detained in Paris but hopes that he may visit St. Remy with his family in the spring. Says the only congregation that could be formed in his neighborhood meets at his house on Sundays. "There is but one English family besides ourselves in all the neighbourhood." Thinks he might travel to Paris during the winter. Says his agent in Paris is Messrs. Deconinck Joly & Co., 10 Rue Martel. (Diocese of Conn.)

JARVIS, CHRISTIANA (CHRISTINE). Ca. 1827, at ?Paris, France. To Mrs. Sarah M. Jarvis, ?St. Cloud, France. Addressed to "My dearest Mamma" it narrates the events of her life at school. (TC)

SFJ. May 12, 1827, at Paris, France. To George Brinley, Common Street, Boston, Mass. Speaks of the varying etiquette of writing and receiving visits in America, France and England. Has heard from Mr. Tyng, but his letters to Bp. Brownell, Mr. Huntington and Mr. S. Armstrong have not been replied to. Mr. Eaton has written twice. Says he has spent nine months in Paris, leaving it only to visit Gen. Lafayette at La Grange and the deserted city of Versailles. Tells what schools the children attend. (John Abraham is at Fontenay aux Roses, under Pestalozzian methods.) Describes their Parisian home and neighborhood. General Lafayette is stationed nearby. Attends Sunday services at the Ambassador's Chapel in the morning and at the Bishop's oratoire in the afternoon. (CHS)

SFJ. Oct. 9, 1828, somewhere in Italy. To Bp. Thomas Church Brownell, ?Hartford, Conn. Rough draft. Has learned from Mr. Huntington and others of his appointment by the Trustees of Washington College to the chair of Oriental Languages and Literature. "This determines me not to wait for an official communication from you, but to write you a private letter, to which I shall hope for an answer before I come to a final decision.... I take for granted that in our country none but Theological students will pay any attention to Oriental languages. Is it then the intention to form a Theological faculty at Hartford; & if so how will this comport with our adhesion to a Gen^l Theol. Seminary; if not, of what use will be the professorship? But perhaps some change is taking place in public feeling with regard to the utility of such studies. The preparation of missionaries for Africa and the East may have made it expedient to cultivate Eastern languages. Perhaps our commercial relations with the East may, as in England, produce a more general attention to such branches of learning." He mentions a Mr. King, whom he met in Paris, who is returning as Professor of Oriental Languages to the new college at Amhurst. Says that the title should cover such languages as Arabic and Persian, which it will be expensive to master. Is Washington College prepared to help? Says his own present funds are inadequate. Italy, moreover, is not the ideal place for mastering them. Raises questions. (TC)

SFJ. Nov. 27, 1828, at Florence, Italy. To Miss Mary Callahan, Washington St., Boston, Mass., "aux soins de Mess^{rs} Welles & Greene au Havre, France." Rejoices that

Gilbert Stuart's portrait of SFJ has come to light and which a kind friend in Boston is willing to purchase. Mentions an appointment to Trinity College, Hartford, on which he is deliberating. Says he had pleasure in reading George Washington Doane's letter. Speaks of the cruel treatment of good Dr. Eaton and mentions other former parishioners. (CHS)

SFJ. Feb. 8, 1830, at Siena, Italy. To William Macbean, Esq., Leghorn, Italy. A letter principally relating to his son, John Abraham Jarvis, who "will next month be 16 years old. He has for a long time expressed a desire to go into the Navy, and as his Uncle Commodore Hull is high in rank I am in hopes that thro his influence a Midshipman's warrant may be obtained in the course of this winter. There are however so many applicants on the list that without such influence there is no chance of immediate success.... I left him at school near Paris.... I allowed him to come to Italy & he arrived here in October. He has been studying Algebra & Geometry by way of qualifying him for the Navy, and M^r Montucci...speaks well of his talents. But if the application...be unsuccessful, I am thinking seriously of putting him into a counting house.... He is a boy of good disposition and free from vicious habits; but he requires a master, and the indulgences which he meets with at home will not fit him to make his way in the world. He is now at the critical period of life, in which his Character will be formed...." (TC)

SFJ. Feb. 26, 1830, at Siena, Italy. To James F. DePeyster, Esq., New York, Ship De Rheim, Capt. A. DePeyster. Business matters, notes falling due, cost of supporting his growing family in Europe, plans for their education. Concludes thus: "In the meantime I cannot but advert to a letter I have just received from M^r Brinley of Boston, in which among other intelligence he informs me of the death of [educator] D^r [William] Harris [1765-1829]. He then says... 'I cannot but think of you that if you were in your own country you would be his successor,' and then he proceeds to urge me by a regard to the Church, to myself & to my family to return.... But alas, what prospect is there of my being called to such a station? His & your friendship may consider me as entitled to fill it...." (TC)

JARVIS, SARAH McCURDY (HART). June 19, 1830, at Siena, Italy. To James F. DePeyster, New York, N.Y. Reports that they are about to send John Abraham to America on the Forest, sailing on June 24, Capt. Andrew Bates. SFJ is in Rome. Asks D. to meet the boy in N.Y., care for him and give him advice, enabling him to visit his aunt and Mrs. Hamilton. (TC)

SFJ. Aug. 24, 1830, at Leghorn, Italy. To James F. DePeyster, Esq., New York. Encloses a packet prepared for DePeyster by Mrs. Jarvis to send by her son [John Abraham] to America. "As I have obtained his admission on board the Ontario Sloop of War, and hope that thro' the exertions of my influential friends in America he will receive his appointment as Midshipman without being under the necessity of returning first to the U.S., I must now entrust the articles left here to the care of

the Cap^t of the Calliope. They consist of...." "What an astonishing revolution is this which has now taken place in France. Every one who knew any thing of the State of France might without any pretensions to a spirit of prophecy have foretold that the Bourbons would follow the fate of the Stuarts. Gen^l Lafayette in a conversation with me in 1826 said it was inevitable...." Says he will soon return to Sienna. (TC)

MORRIS, JOHN G., Capt. of the Brig Calliope. Aug. 25, 1830, at Leghorn (Livorno), Italy. To SFJ, ?Leghorn, Italy. A detailed receipt for small packages and boxes taken on board the Brig Calliope, which he promises in New York to deliver to James F. DePeyster freight free because of the following circumstances: "A son of D^r Jarvis having misunderstood the instructions of his father engaged his passage for New York with Captain Andrew Bates of the Brig Forrest in the month of June last, but having a few days afterwards received the positive instructions of D^r Jarvis against this step was unable to depart, and paid twenty-five Spanish dollars to Captain Bates for this disappointment. In consideration of the same I have agreed to take the following packages freight free, both ships being one concern...." (TC)

ANDREWS, H. Sept. 14, 1831, at Boston, Mass. To James F. DePeyster, New York, N.Y. Says he would have replied more promptly if he had not been negotiating with an applicant for the land in his care belonging to Dr. Jarvis. Promises to report to DePeyster if a sale is made. (TC)

CALLAHAN, W. V. M. Nov. 26, 1831, at Boston, Mass. To SFJ, c/o Messrs. Wells & Green, Havre, France. A news-filled letter of happenings in Boston Church life since SFJ left St. Paul's. (CHS)

GUARMANI, VINCENZO A. April 25, 1832, in Italy. To SFJ, Pensione Svizzera. Business note in Italian. (TC)

FARNHAM, CHARLOTTE. Dec. 22, 1832, at Boston, Mass. To SFJ, Bologna, Italy. Through kindness of Rev. Ralph Waldo Emerson. [This long MS. containing Boston news as well as details about Emerson I have edited under the title, "The Letter Emerson Carried to the Rev. S. F. Jarvis at Bologna in 1833." See The Historiographer, no. 121 (Sept., 1982), pp. 6-12.] (Boston Public Library)

SFJ. Oct. 19, 1833, at Naples, Italy. To James F. DePeyster, New York. Reports on their arrival and present situation. Says John Abraham Jarvis has become weaker on the voyage down the Arno. Houses are hard to find. Describes business affairs since leaving Leghorn. Has made the acquaintance of Mr. Davizac, who is a warm partisan of General Jackson. Writes of the death of the King of Spain, the English language in Gen. Jackson's Inaugural Address, European politics, opinions regarding English and American tourists, etc. (TC)

WILLY & GREENE. Nov. 7, 1834, at Havre, France. To SFJ, c/o Messrs. Welles & Co., Paris. Concerning business matters. Says certain packages have been received and placed in the Public Entrepôt. They will be checked by the Customs. Says William B. Greene embarked at Liver-

pool for the U.S. early last month. Says the Utica will sail next on Feb. 24. (TC)

ROSSETTI, FELICE. ?Dec. 21, 1834, somewhere in Italy. To SFJ. Note in Italian regarding accommodations for SFJ's family. (TC)

SFJ. April 19, 1836, at Washington College, Hartford, Conn. To Rev. Ralph R. Gurley, Agent of the American Colonization Society, ?Washington, D.C. Says Mme Lafayette had made inquiries of his wife (now in Paris) concerning slavery in the U.S. Reports that he has sent books by Dr. Channing and Paulding but would like to accompany them with documents. Says Capt. Depeyster, who commands the Utica, is to sail for Havre on May 1 and would carry a packet addressed to Mme Lafayette c/o Mrs. Jarvis, Rue Castiglione No. 8, Paris. (TC)

COCHRAN (JOHN), BOOKSELLER & PUBLISHER. Aug. 12, 1836, at London, Eng. To Rev. Thomas Hartwell Horne (on a/c of SFJ). Invoice of books for the Jarvis library. Attached is Horne's letter to SFJ, dated Aug. 19, 1836, c/o R. Hutchinson Esq. of Messrs. Isaac Long & Co., Liverpool, q.v. (TC)

HORNE, THOMAS HARTWELL. Aug. 19, 1836, at 4 Nicholas Lane, Lombard St., ?London, Eng. To SFJ. To R. Hutchinson, Esq., c/o Messrs. Isaac Long & Co., Liverpool, Eng. Reports on books SFJ had asked him to procure. (TC)

SFJ. April 3, 1837, at Washington College, Hartford, Conn. To David Hale and Gerard Hollock, Editors, New York Journal of Commerce, Phoenix Bldg., Wall & Water Sts., N.Y. Refers to the issue of April 1 containing mis-statements. "I retired since the last commencement from the performance of duties which did not belong to my department and have accepted no salary from the College. The duties of my professorship I have continued to discharge without fee or reward. I have no share, therefore, in the 'general strike' of the 'Trades Union.'" (TC)

McVICKERS, JOHN. Oct. 27, 1837, at New York, N.Y. To SFJ, Middletown, Conn. Says that his son Henry is to spend the winter in Italy and desires SFJ to write a letter of introduction for him to Chevalier Bunsen at Rome "& any other friend in Italy" that would facilitate his access to galleries and society. Desires to have copies of SFJ's earlier discourses to send to a friend at Oxford--an intimate of Newman, Pusey and others. Should Clement C. Moore, Hebrew professor at the General Seminary, resign, asks SFJ whether he would "incline to it." (CHS)

DEPEYSTER, ROBERT G. Jan. 13, 1838, at New York, N.Y. To SFJ, Middletown, Conn. Mentions T. Chester's cloth Parisian patterns, which SFJ may examine along with other fabrics when he is next in N.Y.C. (TC)

HAIGHT, BENJAMIN J. Jan. 31, 1838, at New York, N.Y. To SFJ, Middletown, Conn. Says SFJ's note of

Jan. 17 was laid before the Executive Committee of the General P. E. Sunday School Union, which wishes to inquire why SFJ, as chairman of the publication committee, did not proceed to publishing the "Bible Questions" presumably in his hands. (CHS)

SFJ. Feb. 1, 1838, at Middletown, Conn. To Benjamin J. Haight. A rough draft on the bottom of Haight's letter to SFJ of Jan. 31. Writes on the "Bible Questions." Mentions Dr. Whittingham, Mr. Van Ingen's questions on the Acts and Dr. Schroeder's on St. Matthew. Desires his letter to be published so that the public will not think him negligent as Chairman of the publications committee. (CHS)

SEABURY, REV. SAMUEL. Feb. 12, 1838, at New York, N.Y. To SFJ, Middletown, Conn. Explains why he did not publish SFJ's original paragraph and how the Bp. of N.Y. counselled him. The subject must have been the Sunday School Union. Has shown SFJ's letter to Dr. Eastburn and Dr. Whittingham. Is reading a book by Bp. Kenrick. (CHS)

VAN SANDS, MR. His Account of Communion Money from May 31, 1834, to March 15, 1838. (TC)

MARCH & ARTHUR. May 16, 1838, at Paris, France. To Mrs. Sarah M. Jarvis, Paris. Regarding Mrs. Bish-ton's apartment in Paris, which the Jarvis family left without meeting her demands. Asks that 109 francs be sent promptly so that matter may be put to rest. (TC)

SFJ. Oct. 8, 1838, at Middletown, Conn. To Dr. S. Fuller, Hartford, Conn. Writes in detail of Sarah M. Jarvis's behavior with the Hull family and its connection with defamatory letters. Asks about a competent physician in cases of insanity. "Do you think I ought to disclose the particulars of the case to any of my parishioners?" (TC)

JARVIS, GEORGE O., M.D. Oct. 29, 1838, at Colebrook, Conn. To SFJ, c/o DePeyster, New York. Writes about his nephew, Charles F. Wetmore's poverty at college. Is helping him as much as he can and asks whether the appropriation SFJ made to the lad last year is to continue this one. The boy is ambitious and competent, one of the orators from the Athenaeum Society. He currently needs fire wood. (TC)

SFJ. Nov. 23, 1838, at Middletown, Conn. To S. Fuller, M.D., Hartford, Conn. Gives full account of Sarah M. Jarvis's behavior on the eve of the divorce. Thanks him for relieving his feelings. (TC)

SFJ. Nov. 30, 1838, at Middletown, Conn. To Dr. S. Fuller, Hartford, Conn. Gives a detailed account of how Sarah M. Jarvis is marshaling forces for the divorce suit and "preparing to get as much of my personal property into her hands as possible." Asks him "to suggest such a plan of removal as will enable me to take her at once to your house.... Very energetic measures... must be taken, and when the attempt is made it must not fail." (TC)

SFJ. Feb. 2, 1839, at Middletown, Conn. To Henry Strong, Norwich, Conn. On advice from the Rev. Seth B.

Paddock and Gov. John S. Peters, both of Norwich, he asks for counsel and protection in the case of a petition for divorce "preferred by my wife to the General Assembly of this State, a copy of which was legally served upon me the 31st of January. It is important that I should have an interview with you as early as possible and if I could leave home, I should instantly have sought such an interview instead of writing. But the extraordinary fact is that my wife has in her hands the keys of almost all the moveables in my house, that she has by her own confession, conveyed away some of the silver, and that I am in continual danger of further loss.... The charges are principally of cruelty and want of due maintenance; of which all who know me intimately must know that I am entirely innocent...." Speaks of Charles J. McCurdy, of Lyme, Sarah's cousin, who is spreading scandalous stories of illicit connexions with women etc. Wishes to "lay the damages as high as my standing in society and my usefulness as a clergyman will require." Says he has written to the Rev. Robert A. Hallam of New London, to check on McCurdy's scandals. (TC)

SFJ. Feb. 22, 1839, at Middletown, Conn. To Hon. Calvin Goddard. Thanks him for undertaking his defence in the divorce case. Mentions Gov. Wm. W. Ellsworth. Gives a summary to date. Hopes to see him soon in Middletown. (TC)

SFJ. Mar. 2, 1839, at Middletown, Conn. To R. I. Ingersoll, Esq., New Haven, Conn. "Though gratified to learn through D^r Croswell your willingness to undertake my defence before the Legislature, I lamented to hear that you could not without inconvenience be here during the present session of the Superior Court in this place." Tells him of the critical stage in the hearings. Begs his coming on Tuesday next. (Rough draft in TC.)

SFJ. Mar. 2, 1839, at Middletown, Conn. To Gov. Thaddeus Betts. Asks him to become his counsel in the divorce case, accompanying Mr. Ferris to Middletown, where the Court is now sitting. "M^r Hungerford M^r Baldwin & M^r McCurdy, retained by M^{rs} Jarvis, are now here in close conference, and Gov^r Ellsworth called on me last evening to say that no time is to be lost on my side." (Rough draft in TC.)

GODDARD, CALVIN. Mar. 30, 1839, at Norwich, Conn. To SFJ, Middletown, Conn. Outlines his procedures in assisting SFJ in his defence in Sarah's divorce suit. At the end, SFJ has written a draft of his reply, dated at Middletown, April 8, 1839. (TC)

SFJ. April 8, 1839, at Middletown, Conn. To Calvin Goddard, Norwich, Conn. Replies to G's letter of Mar. 30, 1839, on the suit for divorce. Writes about trying to keep his two daughters off the witness stand. Seeks to avoid implications against his moral character in any adjustment. (This rough draft appears at the end of Goddard's letter to him, dated at Norwich, Mar. 30.) (TC)

SFJ. 1837-1840, at Middletown, Conn. Memoranda of expenses on the Washington Hotel and notes on his inability and unwillingness to comply with demands by the

town managers that he do more. He writes in part: "That the said S.F.J. from love to his native city & divers other causes him thereunto moving did on the 20th of May 1837 become the purchaser of the Washington Hotel then so called, and which was then in a very ruinous and neglected state, having been built in 1814 and suffered subsequently to decay. That the sd S.F.J. did at great expense repair & decorate the said house thereby increasing the value of Real estate in said Midd. especially in that part of Main Street & in Washington Street. That among other improvements the said S.F.J. caused to be constructed at his own proper & great cost and charges a covered drain or common sewer extending in Washington Street & Main Street nearly 450 feet conveying the whole wash of Washington Street from High Street..." (TC)

STEARNS, EDWIN. Feb. 8, 1840, at Middletown, Conn. To SFJ, Middletown, Conn. Strong objection to SFJ's having made a pastoral visit to Mrs. Stearns during his absence. "As I learn the facts...you commenced your homily by reading my wife a lecture for her unfrequent attendance at your church...urging her to avoid attending Universalist Meetings...stating...that no woman was under the least obligations to worship at the same church with her husband and family...." (TC)

SFJ. Feb. 15, 1840, at Middletown, Conn. To The Editor of ----. Asks him to publish an impudent letter by Edwin Stearns (q.v.) of Feb. 8, 1840, of which, according to the endorsement, he "finally determined to take no notice." (TC)

MILLER, ICHABOD. Mar. 4, 1840, at Middletown, Conn. To SFJ, Middletown, Conn. Receipt of payment for a load of wood delivered to Miss Tuells by order of Frederick Sill. (TC)

HOLLAND, WILLIAM M. Mar. 23, 1840, at New York, N.Y. To SFJ, Middletown, Conn. A long letter on legal procedures growing out of Sarah M. Jarvis's suit for divorce. (TC)

WILLIAMS, JOHN, President of Trinity College. June 16, 1840, at Hartford, Conn. To SFJ, Middletown, Conn. Tells him that he will be elected Dr. Whittingham's successor in the chair of Ecclesiastical History, though not unanimously. Certain low-churchmen from Mass. and Penna. will vote "no," but they are not worthy of notice. Begs him to accept unconditionally. Matters of his house and books can be taken care of later on. The following are behind his election: Bps. Brownell, Doane, the Onderdonks, DeLancey and Hopkins. Says his whole heart is in this matter. What a triumph against the reviling, slandering of Mrs. Sarah Jarvis in the recent divorce case! Says that he and his mother shall seek some advice from SFJ about Paris, whither they are soon to set out. Wants to visit SFJ on Sunday and collect a few letters of introduction. (TC)

STANLEY & CHAPIN, PRINTERS. June 19, 1840, at New Haven, Conn. To SFJ, Middletown, Conn. Report that SFJ's sermon, *The Long Home of Man*, was set up in Pica rather than Small Pica. Discuss costs of both types and hope he will favor them with his next order. (TC)

MANHATTAN COMPANY. July 1, 1840, at New York, N.Y. SFJ's account, involving a loan. Attached is a draft of SFJ's letter to the Company of July 14, 1840. (TC)

SFJ. July 14, 1840, at Middletown, Conn. To W. M. Vermilye, Esq., Cashier of the Manhattan Company. Explains the loan and the stock used to secure it. To sell the latter at the moment would be a tremendous sacrifice. Will ask James F. DePeyster to seek an interview. Attached to a Statement of account. (TC)

SFJ. Aug. 11, 1840, at Middletown, Conn. To John Beach, Esq., Treas., Episcopal Academy, Cheshire, Conn. Says he was unable to attend the meeting of the Trustees and offers to cover \$1,500 lacking in the Academy funds with security in real estate worth four or five times the value. (TC)

HEWLETT, J. S. Aug. 31, 1840, at Hartford, Conn. To SFJ, Middletown, Conn. An offer to sell sperm and tallow candles. (TC)

WILLIAMS, REV. JOHN. Sept. 1, 1840, at 87 Prince's Street, Edinboro, Scotland. To SFJ, Middletown, Conn. Long letter about his ecclesiastical experiences in England and Scotland. (TC)

CAMPBELL, A. M. Sept. 1, 1840. To SFJ, Middletown, Conn. Reports his poverty and desire to be educated. Signs himself "with much affection." (TC)

HEWLETT, J. S. Sept. 4, 1840, at Hartford, Conn. To SFJ, Middletown, Conn. Sends with bill (Sept. 7) the candles SFJ ordered. Offers winter oil from New Bedford and Java coffee. Desires further orders. (TC)

HEWLETT, J. S. Oct. 2, 1840, at Hartford, Conn. To SFJ, Middletown, Conn. Letter accompanying shipment of 2 barrels of sperm oil, with bill. (TC)

RUSSELL, EMANUEL. Oct. 13, 1840, at New Britain, Conn. To SFJ, Middletown. Is leaving home in a few days for N.Y. and to raise money for our little church here--\$500--to keep it from falling apart. Asks for a letter directed to 43 Cedar St., N.Y.C., c/o Russell Mattison. (TC)

MONTARN & HALL. Dec. 29, 1840, at Middletown, Conn. To the Parish of Christ Church, Middletown. Receipt for \$5.00 for funeral expenses on June 23. (TC)

BEARE, HENRY M. Jan. 2, 1841, at Brooklyn, N.Y. To SFJ, Middletown, Conn. Through kindness of T. M. Beare. Reports that he delivered the box and letters as promised. (TC)

SFJ. June 1, 1841, at Middletown, Conn. To Gesner Harrison, Esq., University of Virginia, Charlottesville, Va. Recommends Henry S. DeKoven, Esq., for the professorship of modern languages. Long and detailed letter about the candidate. (TC)

SFJ. Aug. 9, 1841, at Middletown, Conn. To the Editor of the Practical Christian and Church Chronicle, ?New Haven, Conn. States his surprise and displeasure at seeing in the issue of July 23 the unwarrantable use of his name. Asks for conspicuous space in the next number for this communication, which concerns a "Mr. Morris" against whom the Chronicle made cautionary statements: "I thought no more of it however until a person presented himself to me as 'Mr. Morris.' I knew instantly by his speech and his physiognomy that he was a Jew, and the fluency with which he read Hebrew and his manner of quoting the Scriptures & Jewish commentators were most convincing proofs of the same fact. He proceeded to lay before me certificates most of which I knew to be authentic and genuine...." Recommenders were Bp. Whittingham, Dr. Milnor, Dr. Brownlee and Dr. Vinton. One of the R.I. clergy certified that he had been baptized as a Christian. SFJ had recommended that Mr. Morris see Dr. Croswell in New Haven and gain his support.... (TC)

TOTTEN, SILAS. Sept. 3, 1841, at Hartford, Conn. To SFJ, Middletown, Conn. Promises to do all that he can to assist Mrs. Ward in obtaining a house sufficiently near the college for a boarding house. Says the report about Dr. P's leaving Albany for Washington College probably originated in his appointment as examiner in the college which, if he accepts, will require him to come to Hartford at the close of each college session. "The whole story of Mrs. Totten's politeness to Mrs. J. is either a mistake or the fabrication of an enemy. Mrs. T. has never called on Mrs. J. neither previous nor subsequent to the trial, never invited her to her house nor met her elsewhere, in fine never saw her except in the court room and in Church...." (TC)

ANTHON, JOHN. Feb. 4, 1842, at New York, N.Y. Receipt given SFJ for \$50.00--the cost of legal counsel. Signed "per J. M. Van Cott." (TC)

JARVIS, SAMUEL FERMOR, JR. July 11, 1842, at Schenectady, N.Y. To SFJ, Middletown, Conn. Writes as a student of Union College. Reports on life in the household of the Rev. Dr. John Williams, rector of St. George's, Schenectady. Sends one of his recipes. Sends regards to his sisters Antoinette and Christine. (CHS)

HORNE, THOMAS HARTWELL. Aug. 2, 1842, at Nicholas Lane, Lombard St., London, Eng. To SFJ, Middletown, Conn. Long letter on books, also congratulating him on "the deliverance" [?the divorce proceedings] and "the honourable tribute which the Diocesan Convention so promptly paid to your character." (TC)

SFJ. Dec. 22, 1842, at Middletown, Conn. To Bishops and Clergy. Sends printed prospectus on the introductory volume of his Ecclesiastical History and urges subscriptions. Says this work was undertaken after his appointment as Historiographer of the Church. (MDL)

FOUNTAIN, WILLIAM. 1843, at ?Middletown, Conn. To SFJ, Middletown, Conn. Bill for labor plus receipt. (TC)

SFJ. Mar. 22, 1843, at Middletown, Conn. To George

Brinley, Esq., Hartford, Conn. Speaks of having had a delightful visit from A. Cleveland Coxe. Says both Coxe and George Burgess have appointed someone in their parishes to gather subscriptions [for his Ecclesiastical History?]. Mentions Charles Stimson, Mr. Dow, Mr. Watson and Dr. Horne, the last of whom is circulating Jarvis's prospectus in England. But the book market is depressed! Has been preparing two discourses on prophecy. Mentions the excitement of Millerism, which he would like to refute. (Methodists have been consulting him as to prophecy.) Bp. Doane has sent a sermon, The Church on her Knees, which is of dubious construction. (CHS)

CROFOOT (E.) & CO. July 24, 1843, at Middletown, Conn. To Rev. SFJ. Bill for hardware, with appended receipt. (TC)

REVELL, EDWARD. Nov. 28, 1843, at Middletown, Conn. To SFJ. Bill and receipt for repairing a gate. (TC)

HUGHES & HALL, MERCHANTS. Nov. 28, 1843, at ?Middletown, Conn. To SFJ. A statement of his account together with a receipt. (TC)

TOBEY, JOSEPH. Nov. 29, 1843. To SFJ. Statement of his account in clothing and sundries, with an appended receipt. (TC)

PUNNETT, JOHN and JAMES. Feb. 7, 1844, at New York, N.Y. To James F. DePeyster. Receipt for \$105 for six months on bond of SFJ in favor of John & James Punnett. (TC)

SFJ. Dec. 26, 1844, at Middletown, Conn. To Messrs. Stanford & Swords, ?New York. On publishing arrangements. Criticizes Dr. Grier's Reply to Miller. Speaks of the views of Bp. Hobart and the Orthodox Churchmen in England. The British and Foreign Bible Society is defective because it is a union with dissenters. Says Bp. Brownell has urged him to accept "your application to me" for the good of the Church. Refers to his long relationship with Thomas Hartwell Horne, who has had latitudinarian views. Says he can never be a party man. "I am now what I was in 1811, endeavouring always to seek for and sustain the truth, and equally disposed to reject error whether it be on the side of popery or protestantism." He will accept the revision of Dr. Grier's Reply only on such a basis. (TC)

JARVIS, SAMUEL FERMOR, JR. Mar. 31, 1846, n.p. To O. B. Loomis. Was surprised at Loomis's letter of Mar. 14 announcing that SFJ's MS. had arrived without wrapping. It had been firmly tied and sealed when placed in the hands of Spofford & Gileston to be forwarded to you. Asks why his conduct has been so offensive to Loomis. "Owing to family discords...I was unwilling to see my Mother and sister [?Christina] lest reports unfavorable to my father & myself should have been circulated...." Discusses the penury fallen upon them all because of the fractured family. Because Sarah M. Jarvis refused to give up the annuity awarded her by the State Legislature, her children have been subjected to many privations.

Says the mother did not need the annuity because she had a fortune left to her by Mr. Hart. Says reconciliation must begin on her side of the fence. (Two drafts survive in TC. One endorsement says it was never sent.)

SFJ. April 16, 1846, at Middletown, Conn. To George Brinley, Esq., Hartford, Conn. Hopes that Emily, ere this, has been happily married. Sends news and thanks him for abstracts of two pamphlets. (CHS)

MAUNOIR, CHRISTINA (JARVIS), third dau. of SFJ. Aug. 26, 1846, at Geneva, Switz. To SFJ, ?Middletown. Long letter. Mentions "Samino" (nickname of Samuel Fermor Jarvis) and "Tonina" (Sara Elizabeth Marie Antoinette), the youngest child, born in Paris. (Christina had married Dr. Maunoir, a Swiss physician, in spite of SFJ's disapproval.) (TC)

SFJ. April 12, 1847, at Middletown, Conn. To "Brethren." A printed circular letter beginning: "With an offering of \$100 each from thirty, or \$50 each from sixty, or \$30 each from one hundred Individuals or Congregations, I can build two Churches in Middlesex County, Connecticut. For five years, without any charge to the Church, I have laboured as a Missionary within an area of twenty miles, where there is but one, and that an old and small building for our worship, in a very obscure and inaccessible position." Says that the area is to the south of Middletown and that he has conferred with Richard Upjohn, the architect, for estimates. "The plans I already have." (Diocese of Conn.)

HOLLY, ELIZA HAMILTON (MRS. SIDNEY A.) Jan. 7, 1848, at ?Washington, D.C. To SFJ, Middletown, Conn. This daughter of Alexander Hamilton rejoices in "peaceful communion with a kind and sincere friend, who first instructed me in the christian path, and has since become almost my father confessor." Says she received his last letter in Phila. Reports that Sarah Jarvis is in town "in all her silk attire," with a different companion each day, sometimes leaning on the arm of a senator. Says she came from the North attended by a maid and is now at Mrs. Patens's. Tells him that young DeKoven has visited her several times, reporting that SFJ, Jr., is studying for the ministry. "How came it about? He will be an extra high Churchman methinks.... But he can never be like you, never half so good, and earnest, and truthful." Signed only with the initials: E. H. H. (Diocese of Conn.)

COXE, REV. ARTHUR CLEVELAND. Jan. 15, 1848, at Hartford, Conn. To SFJ, Middletown, Conn. Refuses his election to the Standing Committee, being "aware of the paltry feeling of some of our brethren." Recommends Rev. Jacob L. Clark for the post. "I think the principle of contributing to the elevation of any latitudinarian to a mitre is questionable, however good may be the man; & as such are the bishops of these days." In this connection he mentions Dr. George Burgess. He and [Abner] Jackson plan soon to walk to Middletown. (CHS)

ODENHEIMER, WILLIAM HENRY. July 5, 1848, at Phila., Pa. To SFJ, Middletown, Conn. About the confer-

ring an honorary A.M. degree on John A. Merrick by Trinity College; gives some of Merrick's background and connections. (TC)

MERRICK, JOHN A. July 13, 1848, at Phila., Pa. To SFJ, Middletown, Conn. Says he has transmitted testimonials to Bp. Brownell. If the houses of Convocation and Fellows act favorably on his request for a degree, the Rev. Dr. Henry William Ducachet will attend to whatever is necessary on his behalf. (TC)

JACKSON, ABNER. July 24, 1848, at Trinity College, Hartford, Conn. To SFJ, Middletown, Conn. Hopes SFJ will be present for the examination of the three lower classes on Friday morning. Asks him to bring his papers etc. and stay with the Jacksons till after Commencement. Asks SFJ to preach for him Sunday in New Britain. Predicts that John Williams will be chosen the new president. (TC)

JACKSON, ABNER. Aug. 25, 1848, at New Haven, Conn. To SFJ, Middletown, Conn. Discusses Silas Totten's "atrocious" letter and appreciates Dr. John Williams's view of the future organization of Trinity College. "Totten...wishes...to make it appear that he has been made the victim of a high church party of which you are the head & Williams Cox[e] myself & others 'agents.'" (TC)

WILLIAMS, JOHN. Sept. 29, 1848, at Trinity College, Hartford, Conn. To SFJ, ?Middletown, Conn. Introduces Anthony J. Dulman, recommended by Chief Justice Hornblower of N.J., who is touring colleges. (TC)

SHELTON, REV. DR. WILLIAM. Oct. 20, 1848, at Buffalo, N.Y. To SFJ, Middletown, Conn. Congratulates SFJ on having a son like young Samuel, whom he met while the lad was passing through Buffalo en route to Nashotah. (CHS)

SFJ. Oct. 30, 1848, at Middletown, Conn. To Samuel Fermor Jarvis, Nashotah Mission, Revd. James L. Breck. Recalls saying "farewell" to his son a fortnight earlier and the heaviness which followed. Says he went to work on his Ecclesiastical History, going to New Haven. Has received much civility at the last meeting of the Oriental Society. "The next Sunday [Oct. 22] I went to Punnett about 3 miles from Higganam and preached to a congregation of Methodists. I introduced the Service by saying, 'Though you know nothing of our prayer book it was M^I Wesley's. He was as familiar with it as I am, and as you ought to be.'" Sends regards from friends and much local news. Mentions receiving a copy of the Reliquiae Sacrae with inscription from the venerable Martin Joseph Routh of Magdalen College, Oxford. (CHS)

SFJ. Nov. 13, 1848, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Is eager for news of Nashotah. Encloses a letter from Henry Chauncey along with family news. (CHS)

PENNY, GEORGE and THOMAS. Dec. 1, 1848, at

Middletown, Conn. To SFJ. Bill for milk with appended receipt. (TC)

SFJ. Dec. 4, 1848, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission. Says Sam's letter announcing arrival at Nashotah contained nothing about Nashotah! Mentions John Williams, his mother, and others. (CHS)

COX, R. RALSTON. Dec. 12, 1848, at Phila., Pa. To SFJ, Middletown, Conn. Writes about the New-York Ecclesiological Society and hopes SFJ will join it. Speaks of architectural matters in Phila. (CHS)

JARVIS, ANTOINETTE. Dec. 31, 1848, at ?Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. A newsy letter. Speaks of Christmas decorations that might have brought the charge of "Puseyism." (CHS)

SFJ. Ca. 1849, at Middletown, Conn. Specifications for altering the charter of Trinity College so that the office of president will no longer be connected with that of the Bishop of the Diocese though the reverence which a Church institution owes to the Bishop will continue. Speaks of four faculties: Theology, Jurisprudence, Medicine and the Liberal Arts--independent and co-equal, etc. (TC)

SFJ. Jan. 1, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Refers to the Rev. Frederick J. Goodwin, Rector of Christ Church, Middletown. "His foible is to wish to originate everything himself. I endeavor therefore to approach him through Mr Birchmore, Mr Sill or Mr. [William] Jarvis. Of them he has no suspicion, and he will take any thing from them better than from me. I want him to found two Churches, one in South-farms & one in Newfield. There are zealous members of his parish, in both those districts." (CHS)

SFJ. Jan. 8, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Nashotah, Wisc. Gives much news. Describes his missionary activities at North Killingworth and Higganum. "How transitory is all Human wealth!" (CHS)

SFJ. Feb. 3, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission, Wisc. Mentions local news and family activities. Describes his missionary labors and problems. (CHS)

SFJ. Feb. 19, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission. Sends news. Says Mr. Gervase Wheeler of Hartford has drawn designs for churches, one of stone for Mr. Birchmore and "the other of wood for me." Wishes the primitive practice of immersion in Baptism might be resumed. Perhaps Bp. Kemper's custom might induce Bp. Brownell to do the same in Conn. Sends regards to Messrs. Breck, Jones and Fonseca. (CHS)

JARVIS, ANTOINETTE. Feb. 26, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Mentions the forthcoming ordination of John Woodbridge Birchmore by Bp. Brownell. Says Dr. John Williams and his mother will attend with Mr. Rankine. (CHS)

SFJ. Mar. 5, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Nashotah, Wisc. Refers to the deposing of Dr. Johnson by Bp. Kemper for depravity. Says Bp. Brownell, though infirm, has ordained Mr. Birchmore. Sends much family news. Comments on Professor Jones's letter to Sam re. SFJ's Reply to Milner. (CHS)

SFJ. Mar. 19-20, 1849, at Hartford, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission. Sends Conn. news, including much on Dr. John Williams, A. C. Cox and Churchmanship. Is at a loss "what is to become of me." Says he has two chapters to finish on his book. Burlington College in N.J. has embarrassed Bp. Doane. (CHS)

SFJ. April 2, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Sends family news including the fact that the Rev. J. W. Birchmore has left. Discusses the battle over Churchmanship. Salutes Bp. Kemper, Messrs. Breck, Jones, Fonseca, and Dr. and Mrs. McVickar. (CHS)

PUNNETT, JOHN. April 4, 1849, at New York, N.Y. To James F. DePeyster, New York. Calls for payment of SFJ's note for 3,000, long overdue. (TC)

SFJ. April 12, 1849, at Hartford, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Relays family news. As for Bp. Ives, he has asked John Williams and A. C. Cox to send numbers of The Calendar relating to the subject, "Romanizing." Discusses the battle over Churchmanship: Prof. Haight, Mr. Howland, Dr. Coit, Bp. Onderdonk, Dr. Forbes. Suggests that Sam's friend [?Fonseca] come to Trinity College in Hartford on a scholarship. Edward Hall desires Sam to be his groomsman. "Dominie" and Mrs. Williams send regards. John Williams adds a line at the end. (CHS)

HALL, EDWARD S. April 14, 1849, at Millville, ?Conn. To SFJ, Middletown, Conn. Tried to see Mr. DePeyster in N.Y. but was unsuccessful. Has had a letter from him concerning Mr. Punnett. Says he borrowed \$400 in N.Y. and gave it to Antoinette, asking that she return what she did not use to SFJ. (TC)

HALL, EDWARD S. May 4, 1849, at Millville, ?Conn. To SFJ, Middletown, Conn. Has seen Mr. DePeyster, who feels SFJ's coldness towards him. Because SFJ has not used his services he fears the relationship is at an end. He himself has only the kindest feelings toward SFJ. Mr. Punnett has given him six months to pay the bond--probably all the time SFJ needs. Expects to be in Middletown within a week. (TC)

JARVIS, SAMUEL FERMOR, JR. May 13, 1849, at Nashotah Mission, Wisc. To George Patterson. Letter of advice to a fellow student who has been banished from Nashotah. Returns P's letter to Mr. Richards, which may do much harm. Says Fonseca, Cooper and Spencer send regards. (TC)

SFJ. May 15, 1849, at Middletown, Conn. To Samuel

Fermor Jarvis, Jr., Nashotah Mission, Wisc. Warns him against his sanguine disposition, which blows both hot and cold at whatever he undertakes. Urges that he keep on good terms with the officials at Nashotah. Everyone has defects! Recommends that he take Orders as soon as possible and then come home and read in SFJ's library. Refers to Professor Jones, who has left Nashotah. "Dirty and disagreeable as he was from your description, he was of great benefit as a scholar and teacher," even if he should prove to be a "Roman spy sent into our camp." Encloses a letter from Christine. (CHS)

SFJ. May 29, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Discusses Antoinette's forthcoming wedding. Urges him to keep on good terms with Mr. Breck and not to leave Nashotah. Refers to the warfare between The Calendar and the Churchman, involving Bp. Ives and his plan for founding a religious order. "Theophorus" is Alonzo B. Chapin. Hopes soon to talk with Bp. Kemper about Sam. (CHS)

HALL, EDWARD S. May 31, 1849, at Millville, ?Conn. To SFJ, Middletown, Conn. Is sorry that by marrying Antoinette Jarvis he should deprive SFJ of what he has had "so much at heart." Says both he and A. are disappointed that SFJ refuses to solemnize the union--a deprivation that will cast a shade over their happiness. Asks him to reflect and, if possible, change his mind. Has written the Rev. Frederick J. Goodwin, of Middletown, to act if SFJ will not. (TC)

SFJ. June 7, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission, Delafield P.O., Wisconsin. Mentions family news. Says June 2 was Antoinette's birthday and the anniversary of John Abraham Jarvis's death. Jeannette has left home contrary to his wishes and renounced the Church, marrying Osbert Burr Loomis. Tells of Antoinette's marriage to Edward Hall and speaks of the Rev. John Williams and his mother among the guests. Urges young Sam to do nothing rash. Mentions Mrs. Sarah M. Jarvis's divorce proceedings. (CHS)

JARVIS, SAMUEL FERMOR, JR. July 8, 1849, at Delafield P.O., Wisc. To SFJ, Middletown, Conn. Criticizes the Rev. James Lloyd Breck as treacherous, of a bad temper, unforgiving and untrustworthy. Speaks enthusiastically of the mission of the Rev. Wm. Wright Corbyn. Lists his objections to Nashotah. Refers to his friend Benjamin Fonseca. (CHS)

[HALL], EDWARD. July 12, 1849, at Millville, ?Conn. To SFJ, Middletown, Conn. Encloses SFJ's account received from Mr. DePeyster with notations about deductions. Mentions a two-day visit from Mrs. Carrington and old Mrs. Bowers. (TC)

SFJ. July 14, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Reports local news, says [Arthur Cleveland] Coxe "is apt to make rash assertions," and sends Dr. Benjamin I. Haight's Syllabus. (CHS)

JARVIS, SAMUEL FERMOR, JR. July 21, 1849, at Nashotah, Wisc. To SFJ, Middletown, Conn. Reports that Mr.

Breck has expelled B. F. Fonseca from Nashotah. This tragedy indicates how low the seminary has fallen. Says he desires to help the young man, who is a Jewish convert. Gives a lengthy account of Fonseca and suggests plans for helping him continue his studies elsewhere. (CHS)

SFJ. Aug. 4, 1849, at Middletown, Conn. To Rev. Dr. John A. Hicks. Replies to H's letter on the proposed honor to Judge Redfield, who received the LL.D. degree. "We had for the first time an Episcopal Commencement. The Bishop as Chancellor was seated in his Episcopal chair in his robes. The President [John Williams] made an admirable Inaugural address, which will be printed; and the Bishop pronounced the Peace of God at the close of the Services.... Trinity College now needs only the support of the Church to become an efficient instrument in the education of her youth...." (TC)

SFJ. Aug. 6, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah, Wisc. Much parental advice and criticism. Suggests possible transfer to the General Theological Seminary. Says Bp. Kemper's son Lewis is to be placed there. Mentions B. F. Fonseca. (CHS)

SFJ. Sept. 3, 1849, at Middletown, Conn. To Samuel Fermor Jarvis, Jr., Nashotah Mission, Delafield P.O., Wisc. Reports news from Middletown, chiefly sickness and deaths. Mentions B. W. Fonseca, Bp. Kemper, James L. Breck and others. (CHS)

SFJ. Jan. 18, 1850, at Middletown, Conn. To Bp. William Rollinson Whittingham, Baltimore, Md. Thanks him for commending A Voice from Conn. and for remarks respecting poor Forbes and Bp. Ives's letter. As for Exempts or Peculiars "we had better not introduce a practice originating...in Papal usurpation." "If all real estate belonging to the Gen^l Theological Seminary be considered as under the whole Church & not the Diocese in which it lies" it will fit the analogy seen in Government property everywhere. Says a populous city like N.Y. will soon be unsuitable, and the Church may have to place it on Long Island despite the limiting terms of some of its endowments. Says the current practice of establishing diocesan seminaries will continue, offering variety of emphases in the Church. (MDL)

FONSECA, BENJAMIN W. Mar. 24, 1850, at Nashotah Lakes, Wisc. To Samuel Fermor Jarvis, ?Middletown, Conn. Friendly letter from young Jarvis's fellow student at Nashotah. Filled with gossip. Mentions the Rev. J. L. Breck, the Rev. W. Adams and others. (CHS)

AKERLY, REV. BENJAMIN. Mar. 27, 1850, at Milwaukee, Wisc. To SFJ, Middletown, Conn. Regarding testimonials to enable SFJ, Jr., to become a candidate for Holy Orders. Mentions the Rev. W. Adams, B. W. Fonseca and the Rev. J. L. Breck. Encloses a letter from Fonseca to him, dated at Nashotah Lakes, Nov. 19, 1849. Says SFJ is unjust in his view of the seminary, which is following normal procedures. (CHS)

SFJ. May 1, 1850, at Middletown, Conn. To Bp. William Rollinson Whittingham, Baltimore, Md. Sends an article in French on Martin Bucer, indicating that he possesses none of Bucer's or Bullinger's works. Desires to examine a copy of the Cologne Liturgy to ascertain whether his conjecture in A Voice from Conn. was well founded. Says the General Seminary in N.Y. must be thoroughly overhauled so that its dean may have influence in the appointment of new professors. Regrets that Bp. Ives "rejects the great principle of the two sacraments, by clinging still to the quasi Sacramental character of Absolution and confession. Would you advise me to write to him again?" (MDL)

SFJ. June 3, 1850, at Middletown, Conn. To Bp. William Rollinson Whittingham, Baltimore, Md. Refers to Taberaud's article on Bucer, which he was presumptuous to send W. Taberaud ought to have known what Clément has written. Says he knew Grégoire the Jansenist and the Biographie Universelle. Mentions Fallow's work, a Mr. Hawkins who has been taken from his labors, the Cologne office for baptism, and his pamphlet, Voice from Connecticut. Says the article in the Calendar signed O. U. U. was written by Alonzo B. Chapin for spite. (Chapin had assailed SFJ's Chronological Introduction. Gives much attention to controversies within the Church and to the General Theological Seminary. (MDL)

JARVIS, ANTOINETTE ("TONY"). Dec. 15, 1850. To Samuel Fermor Jarvis, Jr., her brother. A letter containing news and blessings as he is about to journey to Buffalo, N.Y., and beyond. Sends regards to Dr. Philo Shelton, Jr. "Do keep Papa at his book this winter...." (TC)

SFJ. Feb. 13, 1851, at Middletown, Conn. To Walter John Trower, Bp. of Glasgow. Introduces Gen. D. O. Kellogg, the American Consul to Glasgow. Signed for him as "Historiographer of the Church" by his son. "I having had some correspondence with your Lordship's predecessor and feeling that sacred bond of Union with the Catholic remainder of the Church of Scotland growing out of the Concordate I feel myself privileged as a presbyter of Connecticut and the son of her Second Bishop.... Your lordship will oblige me by introducing Mr Kellogg to any of the Scottish Prelates to whom he may desire to have access. Mrs Kellogg was a member of my Cure for more than five years...Boston." (TC)

EDSON, THEODORE. Mar. 11, 1851, at Lowell, Mass. To SFJ, Middletown, Conn. Recalls SFJ's being present at the consecration of St. Anne's Church in Lowell, stopping at the house of Kirk Boott, Esq., where the guests included: the Bishop, Dr. Gardiner, Dr. Eaton and Dr. Boyle. Asks whether SFJ recollects any conversation respecting the gift of the Church property and whether there were any instruments of donation and endowments mentioned? Says that only Dr. Eaton and SFJ survive of the original party. (TC)

JARVIS, SAMUEL FERMOR, JR. Mar. 13, 1851, at Middletown, Conn. To Rev. Dr. Theodore Edson, Lowell, Mass. Writes for SFJ, who is dangerously ill, with little recuperative power. Reports that the Gospel Advocate may contain some statements which may be of service. (TC)

SFJ. Mar. 17, 1851, at Middletown, Conn. To Benjamin

H. Currier, Commissioner of Deeds, Boston, Mass. Encloses letter introducing Gen. D. O. Kellogg, the American Consul to Glasgow, to the Bp. of Glasgow, Walter John Trower. Signed for him by his son. (TC)

SFJ. Mar. 17, 1851, at Middletown, Conn. To Mr. Hoffman. Introduces Arthur Cleveland Coxe. Signed for him by his son. (TC)

SFJ. Mar. 17, 1851, at Middletown, Conn. To Mr. Vaughan. Introduces Arthur Cleveland Coxe. Solicits for him "those facilities which you extended to me." Signed for him by his son. (TC)

SFJ. Mar. 17, 1851, at Middletown, Conn. To Dr. Martin Joseph Routh. Introduces Arthur Cleveland Coxe, "who is now what I was when I had the honour of seeing you--a sound member of the Holy Catholic Church.... Being in an alarming disease, I cannot write myself, and I have therefore requested my son to do so for me." (Draft in TC.)

SFJ. Mar. 17, 1851, at Middletown, Conn. To Thomas Bowdler. Letter of introduction of Arthur Cleveland Coxe signed in behalf of SFJ by Samuel Fermor Jarvis, Jr. "Being myself in a dangerous disease, and not knowing how it will go with me, I hope you will receive him as my self." (Draft in TC.)

JARVIS, SAMUEL FERMOR, JR. Mar. 19-26, 1851, at Middletown, Conn. His moving account of the last days and death of SFJ, his father. (TC)

SFJ. Ca. April, 1851. Inventory of Real Estate belonging to his Estate situated in N.Y. and elsewhere. (TC)

MIDDLETOWN, CONN.--CHRIST CHURCH. April 7, 1851. The Wardens and Vestry adopt a resolution concerning the death (on Mar. 26, 1851) of SFJ, their former friend and pastor. Signed by Wardens: Elisha S. Hubbard and Elliott Bradley. (TC)

SFJ. Nov. 3, 1853, at Trinity College, Hartford. To Charles B. Norton, New York. Signs himself "Librarian Trin Coll." Sends statistics concerning the libraries of TC so that it may be adequately represented in the forthcoming reference work. Gives a history of the book collections of the Athenaeum and Parthenon Societies. Important names: Dr. T. W. Coit, Dr. N. S. Wheaton, Bp. Brownell, Bp. George Washington Doane, Bp. Burgess, Rev. John Morgan, Bp. John Williams, etc. (TC)

STRONG, C. E. Sept. 25, 1857, at 68 Wall St., New York, N.Y. To James F. DePeyster, New York. Regarding the title of SFJ's lots on Water Street in N.Y., formerly held by the heirs of Benjamin Peck--Mary Peck, Elizabeth Leaming, Hannah Peck and Christian Farmar. Asks questions. (TC)

RUSSELL, REV. FRANCIS T. Sept. 27, 1860, at New Britain, Conn. To Rev. Samuel Fermor Jarvis, Jr. Friendly note. Mentions sending the portrait. Is sorry

that J's wife mends so slowly. (TC)

MORGAN (GEORGE) & BROS. Nov. 9, 1861, at 53 Bleecker St., New York, N.Y. To Rev. Samuel Fermor Jarvis, Jr., ?Salisbury, Conn. Thanks him for sending the small sketch for a vestibule window, which they can manufacture for either \$15 or \$7, depending on choices. (TC)

WILLIAMS, BP. JOHN. Nov. 15, 1861, at ?Middletown, Conn. To Samuel Fermor Jarvis, Jr., ?Salisbury, Conn. Writes: "My dear Sam, When you come over, will you bring to show my niece the cast of the Huguenot Massacre medal? I think you have it. Will you thank Mr. Glass again for his kindness...." Sends love to Lucy Jarvis. (TC)

BEACH, CHARLES M., of Beach & Co. July 17, 1862, at Hartford, Conn. To Rev. Samuel Fermor Jarvis, ?Salisbury, Conn. Encloses receipts for recent payments. Speaks of a letter from Mr. Harriman. Says the funds of the ?Missionary Society have been reduced. Mentions his farm. (TC)

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION. July 23, 1862, at 762 Broadway, New York, N.Y. To Rev. Samuel Fermor Jarvis, Jr., Salisbury, Conn. Received bill for a shipment of books, signed by John Huhn for Edward M. Duncan. Shipped by Pullen's Express to Millerton Station. (TC)

SIMMONS (E. W.) & CO. Nov. 29, 1862, at Millerton, Conn. To Samuel Fermor Jarvis, Jr., Rector of St. John's, Salisbury. Bill for groceries covering the period, Sept. 1 through Nov. 29. (TC)

JARVIS, SAMUEL FERMOR, JR. April 5, 1865, at 1st Conn. Artillery near City Point, Va. To Bp. [John Williams], ?Middletown, Conn. Reports on what he heard from Churchmen about the Church in Richmond and Petersburg. An interesting description of affairs. (TC)

JARVIS, SAMUEL FERMOR, JR. May 17, 1865, at Fort Drewy's Bluff via Fortress Monroe, Va. To Bp. John Williams, ?Middletown, Conn. Sends his ecclesiastical report for 1864-1865 and describes the feelings of Southern Churchmen at the conclusion of the Civil War: "I called on Rev^d Mr Peterkin of Richmond today where it was my fortune to meet Bishop Johns. As I am your only Clergyman in these parts & you may be but partially acquainted with the feelings & views of the Southern Clergy. At the time I saw you I judged you entertained no other thought than that the Southern Bps. & Clergy & Dioceses would quietly take their seats at the side of their Northern Bro. in the General Convention, and as you ought to know & be prepared to meet the difficulties which seem to be in the way & the dangers to be avoided, I here write down for your perusal a minute of to days conversation...and the Mem. of a conversation I had with the Rev^d Mr. Platt of Petersburg...." (TC)

JACOBS (E. H.) & CO. Nov. 10, 1874, at Danielsonville, Conn. To Trinity Church, Brooklyn, Conn. Receipted bill for supplies. (TC)

FOX (JOHN O.) & CO. Nov. 10, 1874, at Danielsonville,

Conn. To Trinity Church, Brooklyn, Conn. Receipted bill for lumber. (TC)

SILL, RICHARD. May 5, 1875, at Morrisania, New York City, N.Y. To Samuel Fermor Jarvis, Jr., Brooklyn, N.Y. Is in need of help. Has lost his job through no fault of his. Has helped the Rev. Dr. Wm. E. Eigenbrodt, of the General Theological Seminary, bind up diocesan journals for the Library there. (TC)

JARVIS, SAMUEL FERMOR, JR. Parochial Report for 1878 covering Trinity Church, Brooklyn, Conn. (TC)

HUNTINGTON, BP. FREDERICK D. Nov. 20, 1878, at ?Diocese of Central N.Y. To Samuel Fermor Jarvis, Jr., ?Brooklyn, N.Y. Writes about J's proposed resolution concerning the Society for the Increase of the Ministry. (TC)

TERRY, MRS. S. April 4, 1882, at 77 Asylum Ave., Hartford, Conn. To Samuel Fermor Jarvis, Jr., ?Brooklyn, Conn. Asks the box of missionary contributions be addressed to the Rev. Joseph S. Colton, Carthage, Mo. They will all go to "cold places." (TC)

PEEBLES, MARTHA JENNIE. July 9, 1888, c/o Mrs. B. C. Portis, 81 Pelham St., Newport, R.I. To Samuel Fermor Jarvis, Jr., Brooklyn, Conn. Requests a statement from him relative to her moral character. She is a candidate for "pupil-nurse." Jarvis has copied his testimonial on one side of her MS. (TC)

JARVIS, SAMUEL FERMOR, JR. July 19, 1888, at Brooklyn, Conn. Character testimonial in favor of Martha Jane Peebles. (TC)

SMITH, REV. GEORGE WILLIAMSON. Nov. 21, 1888, at Trinity College, Hartford, Conn. To Samuel Fermor Jarvis, Jr., ?Brooklyn, Conn. Indicates his uncertainty about accepting the Ohio episcopate and resigning as President of Trinity. Appended is a note to Jarvis signed "Bud," who has forwarded the Smith letter. (TC)

EATON, GOV. DANIEL C. Oct. 10, 1892, at New Haven, Conn. To Samuel Fermor Jarvis, Jr., ?Brooklyn, Conn. Writing in behalf of the Society of Colonial Wars in Conn., states that it is the policy of the organization not to elect to membership a father and son or two brothers. Mentions exceptions. (TC)

JARVIS, SAMUEL FERMOR, JR. June 9, 1893, at New London Archdeaconry, ?Brooklyn, Conn. As Archdeacon, he appoints Lynde A. Catlin, Edward H. Payne and Francis Fenner Russell as lay helpers in St. Philip's Mission, Putnam, for one year. Bp. Williams adds a word of approval, dated June 11, 1893. (TC)

JONES, McDUFFEE & STRATTON, China and Glass Merchants. Jan. 2, 1894, at Boston, Mass. To Samuel Fermor Jarvis, Jr., Brooklyn, Conn. Say they can supply white porcelain student lamp shades with chimneys. (TC)

WILLIAMS, BP. JOHN. Feb. 26, 1894, at Cheshire, Conn. Printed circular letter in behalf of the Episcopal Academy. Attached is a MS. note by Edwin S. Lines to Samuel Fermor Jarvis, Jr., dated at New Haven, May 29, 1894. (TC)

LINES, EDWIN S. May 29, 1894, at New Haven, Conn. To Samuel Fermor Jarvis, Jr., Brooklyn, Conn. Discusses the distribution of Prayer Books and gives a N.Y. address for a supply. (TC)

JARVIS, SAMUEL FERMOR, JR. June 5, 1894, at Brooklyn, Conn. To Rev. George Buck, Willimantic, Conn. Because of decreasing attendance at St. Paul's Mission in Willimantic and St. Paul's Parish, Windham, says opinion is that he should give up the mission. No fault has been found with his preaching or zeal, but for some reasons he has not been liked. Suggests removal to another field before pressure is brought to bear. (TC)

JARVIS, SAMUEL FERMOR, JR. Nov. 18, 1894, at Brooklyn, Conn. To a son, possibly S. F. Jarvis III. Much pious parental advice. (TC)

JARVIS, SAMUEL FERMOR, JR. May 6, 1903, at Brooklyn, Conn. To Mr. Cleveland. On a pastoral matter. (TC)

JARVIS, LUCY CUSHING. Postmarked: Sept. 16, 1903, at Brooklyn, Conn. To Samuel Fermor Jarvis, Jr., Brooklyn, Conn. Only the envelope, which SFJ, Jr., has endorsed: "Lucy's funny letter as from those buried in the Old Church Yard about the painting of the Old Church." (TC)

JARVIS, SAMUEL FERMOR, JR. Feb. 14, 1906, at Brooklyn, Conn. To Hiram George Williams. Says that Mr. Bill will show no mercy, but will sell the farm to pay his claim. Writes as his pastor and gives advice to him and his family. (TC)

ROBINSON (DOUGLAS), CHARLES S. BROWN & CO. June 27, 1907, at New York, N.Y. To Rev. Samuel Fermor Jarvis, Brooklyn, Conn. Statement of his half commission (\$200.) for selling 306 Pearl Street and No. 8 Peck Slip, N.Y., for \$40,000. (TC)

WILSON, LEON T. Jan. 13, 1908, at Putnam, Conn. To Samuel Fermor Jarvis, Jr., Brooklyn, Conn. Asks for information about the chairs carried away from Trinity Church, for which a reward is offered. Says he desires to make a newspaper story. (TC)

BREWSTER, BP. CHAUNCEY BUNCE. May 8, 1908, at Hartford, Conn. To Samuel Fermor Jarvis, Brooklyn, Conn. Sends him a form of service which he is at liberty to change at will. Congratulates him on the beautiful addition to his church. Mentions unrest among Roman Catholics in N.Y. (TC)

ECCLESIASTICAL CANON OF 1603

70. *Ministers to keep a Register of Christenings, Weddings, and Burials.*

IN every Parish Church and Chapel within this Realm, shall be provided one Parchment Book at the Charge of the Parish, wherein shall be written the Day and Year of every Christening, Wedding, and Burial, which have been in that

Parish since the time that the Law was first made in that behalf, so far as the ancient Books thereof can be procured, but especially since the beginning of the Reign of the late Queen. And for the safe keeping of the said Book, the Church-wardens, at the Charge of the Parish, shall provide one sure Coffer, with three Locks and Keys; whereof the one to remain with the Minister, and the other two with the Church-wardens, severally; so that neither the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Book out of the said Coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Minister and Church-wardens, shall take the said Parchment Book out of the said Coffer, and the Minister, in the presence of the Church-wardens, shall write and record in the said Book the Names of all Persons christened, together with the Names and Surnames of their Parents; and also the Names of all Persons married, and buried in that Parish in the Week before, and the Day and Year of every such Christening, Marriage, and Burial; and that done they shall lay up that Book in the Coffer, as before; and the Minister and Church-wardens unto every page of that Book when it shall be filled with such Inscriptions, shall subscribe their Names. And the Church-wardens shall once every Year, within one Month after the five and twentieth day of *March*, transmit unto the Bishop of the Diocese, or his Chancellor a true copy of the Names of all Persons christened, married or buried in their Parish, in the Year before, ended the said five and twentieth day of *March*, and the certain Days and Months in which every such Christening, Marriage, and Burial was had, to be subscribed with the hands of the said Ministers and Church-wardens, to the end the same may faithfully be preferred in the Registry of the said Bishop; which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop, or his Chancellor to convent them, and proceed against every of them as Contemners of this our Constitution.

GRACE CHAPEL, New York,

September 3d, 1878.

At a meeting of the Bishops of the Protestant Episcopal Church in the United States, held as above, the following Form of Prayer was prepared, and recommended for use during the prevalence of yellow fever.

Attest:

W. TATLOCK,

Acting Secretary of the House of Bishops.

PRAYER.

ALMIGHTY GOD, our Refuge and Strength in time of trouble, give ear to our prayers in behalf of Thy people who at this time are suffering under grievous sickness and mortality, and hide not Thy face from them in this season of their distress. Remember them in mercy, not in wrath, and stretch forth Thy mighty hand to stay this pestilence. Heal the sick, and deliver them not over unto death. Cover with the shield of Thy protection all those who are exposed to danger. Strengthen the weak-hearted; comfort the bereaved and desolate; and give to them that are sorrowful beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Bestow Thy blessing upon those at home and abroad who minister to the relief of the afflicted. Sanctify this visitation to the good of this whole nation, humbling our hearts, binding us in sympathy one with another, and by Thy grace making us a people serving God and working righteousness. So may we live to honour Thy Name and extol Thy mercy; through Jesus Christ our Lord. *Amen.*

ST. LUKE THE BELOVED PHYSICIAN

...



Consecrated March 16, 1861

CHAPEL OF ST. LUKE

THE BELOVED PHYSICIAN

1861

MARCH 16

1911



SPECIAL BULLETIN

MIDDLETOWN, CONN.
PELTON & KING, PRINTERS AND BOOKBINDERS
1911

The Berkeley Divinity School, as is well known, had its beginning in classes of theological students which the Rt. Rev. John Williams, D. D., then president of Trinity College and Assistant Bishop of Connecticut, gathered about him in 1851. Three years later, a charter having been obtained for a school of theology bearing the name of Bishop George Berkeley, "to commemorate his pious zeal in the cause of clerical education and his relations to our early church in Connecticut," Bishop Williams removed to Middletown, that city having been selected as the site of the institution. A large building, originally the Washington Hotel, and later the residence of the Rev. Dr. Samuel K. Jarvis, who was the instructor of Bishop Williams in theology, with a good tract of land, was provided for the school by the gift of Dr. Jarvis's son-in-law, Mr. Edward S. Hall. Until this was occupied, the officers and students attended daily prayers in the old Christ Church, now the Russell Library; presently the middle room on the second floor of the Jarvis house, over the great hall, was fitted up for a chapel or oratory. In 1860, by the benefaction of five friends, a Wing Building or dormitory was built on the west side of a quadrangle; and in the same year the Chapel was erected. The stone was the gift of the Shaler & Hall Quarry Company of Portland; the building was provided for by the generosity of Mrs. Mary W. (Alsop) Mütter, of Middletown, in memory of her husband, Thomas Bent Mütter, a native of Richmond, Va., who had died at Charleston, S. C., March 16, 1859. The cornerstone was laid May 30, 1860, and the first service in the chapel was held on the Epiphany, January 6, 1861; the consecration was deferred until the second anniversary of Dr. Mütter's death.

The Chapel, a beautiful specimen of early decorated Gothic architecture, was from plans by James Renwick, Jr. Its full length is 66 feet, the ante-chapel and choir being 25 feet wide, and the chancel, which ends in an apse of five sides of an octagon, being 18 feet wide. The choir has stalls and seats for sixty-two persons, and the ante-chapel has

benches placed nave-wise. The organ is opposite the main entrance with porch and belfry, on the middle of the south side, and the font stands in the centre of the floor. The chancel window represents Christ walking on the waters, and bears the words: "IT IS I; BE NOT AFRAID"; on either side are smaller quatrefoil windows with emblems of the Evangelists. At the sides of the chancel arch, which is equilateral, are mural tablets of Caen stone and marble bearing the inscription:

TO THE GLORY OF GOD THE BLESSED AND UNDIVIDED TRINITY AND IN MEMORY OF THOMAS DENT MÜTTER, M. D., A FAITHFUL SERVANT OF JESUS CHRIST, THIS CHAPEL OF ST. LUKE THE BELOVED PHYSICIAN WAS CONSECRATED MARCH XVI. A. D. MDCCCLXI. "I WILL CURE THEM, AND WILL REVEAL UNTO THEM THE ABUNDANCE OF PEACE AND TRUTH."

The large west window was the gift of the alumni; it has heavy traceries, and bears the old seal of the school, containing a memorial of Bishop Berkeley, the red cross on the blue ground with a westward leading "star of empire." The seal in a more accurately heraldic form is painted in two of the panels of the roof, with the motto from the Vulgate of II. Corinthians x. 16: "IN ILIA QUAE ULTRA SUNT." In the choir, a window in memory of Bishop Seabury was the gift of St. James's Church, New London, and one in memory of Bishop Jarvis and his son, the historian of the Church, was the gift of the Rev. Samuel F. Jarvis, their grandson and son. After Bishop Williams's death, a window in his memory was given by the Rev. John Townsend, of the class of 1856, and one in memory of Bishop Brownell was provided by gifts from clergymen ordained by him and others. The altar, of wood somewhat ornamented and painted white, came from the old St. James's Church in New London. A new church edifice having been erected for that parish, this altar was loaned to Bishop Williams and stood for a time in the vestry-room of the chapel at Trinity College, which was used as an oratory for the theological students; in 1854 it was brought to Middletown. It bears this inscription on a brass plate:

AT THIS ALTAR THE FIRST BISHOP OF CONNECTICUT, THE RIGHT REVEREND SAMUEL SEABURY, D. D., MINISTERED BEFORE GOD DURING HIS EPISCOPATE OF XII. YEARS.

A paten and a cup-shaped chalice, which had been used by Bishop Seabury, were also sent from New London by the rector, the Rev. Dr. R. A. Hallam; and Mrs. Mütter presented a full set of handsome Communion vessels in silver.

The following sentences of Scripture are painted on the walls:

Around the chancel arch:

BE THOU FAITHFUL, UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.

In the apse:

AS OFTEN AS YE EAT THIS BREAD AND DRINK THIS CUP, YE DO SHOW THE LORD'S DEATH TILL HE COME.

On the south wall:

FIGHT THE GOOD FIGHT OF FAITH, LAY HOLD ON ETERNAL LIFE.

On the north wall:

BLESSED ARE THE DEAD WHICH DIE IN THE LORD, THAT THEY MAY REST FROM THEIR LABOURS, AND THEIR WORKS DO FOLLOW THEM.

While Bishop Williams remained Assistant Bishop of the Diocese, he occupied the Dean's stall in the choir; when in 1865, on the death of Bishop Brownell, he became Diocesan, a richly carved chair and faldstool were placed for him without the sanctuary rail on the south side.

A jewelled Cross of brass, carrying the emblems of the Evangelists, stands above the altar, bearing an inscription which shows that it was presented on St. Luke's Day, 1873.

The brass lectern in the midst of the choir is inscribed:

TO THE GLORY OF GOD; IN MEMORY OF MRS. MARY W. A. MÜTTER, FOUNDER OF THIS CHAPEL, BY THE ALUMNI OF THE BERKELEY DIVINITY SCHOOL, 1880.

Note should also be made here of a tall and handsomely decorated silver chalice with its paten, originally (in 1829) the gift of the English congregation in Siena, Italy, to the Rev. Dr. Samuel Varmar Jarvis, "in testimony of their esteem and regard," which were presented to the School in 1899 by the Rev. Dr. Samuel Fernor Jarvis, Jr., lately deceased, with the provision that they should be used each year in the Chapel at the celebration of the Holy Communion on the Sunday morning nearest the anniversary of his father's death, which occurred March 26, 1851.

Mrs. Mütter, by her will, provided an endowment of \$10,000 for the Chapel. She also left \$25,000 for a professorship to be called the Mütter Professorship in memory of her husband, and \$3,000 for the Alsop Memorial Fund in memory of her parents, Joseph W. and Lucy Alsop, to provide each year books for the members of the graduating class and for the Library.

The following are the inscriptions on the memorial windows in the choir:

On Bishop Seabury's window:

M. S. PRÆSULIS REVERENDISSIMI SAMUELIS SEABURY,
D. D., DIOCESOS CONNECTICUTENSIS EPISCOPI PRIMÆ, ANNOS
XII.

On Bishop Jarvis's window:

M. S. ABRAHAM JARVIS, D. D., DIOCESOS CONNECTICUT-
ENSIS EPISCOPI SECUNDI, ANNOS XV.; NECNON FILII FIUS
SAMUELIS FARMAR JARVIS, D. D., LL. D., ECCLESIAE DOCTORIS
ERUDITISSIMI, QUI HIC IN JESU OBDOORMIVIT, AETATIS SUAE
LXVII. ANNO.

On Bishop Brownell's window:

M. S. PRÆSULIS REVERENDISSIMI THOMAE CHURCH
BROWNELL, S. T. D., LL. D., QUI DIOCESOS CONNECTICUT-
ENSIS EPISCOPIUS TERTIUS CUM ECCLESIAE AMERICANAE EPIS-
COPIS PRÆSIDERET SEXTUS HUIUS SCHOLAE PRÆSES PRIMUS
FUIT. OBIT DIE XIII. JANUAR. ANNO SALUTIS MDCCCLXV.

On Bishop Williams's window:

M. S. PRÆSULIS REVERENDISSIMI JOHANNIS WILLIAMS,
S. T. D., LL. D., HUIUS SCHOLAE FUNDATORIS ET PER ANNOS
XIV. DECANT, QUI DIOCESOS CONNECTICUTENSIS EPISCOPUS
QUARTOS ECCLESIAE AMERICANAE EPISCOPIUS DECIMUS PRÆ-
SEDT. OBIT DIE VII. FEBRUAR. ANNO SALUTIS MDCCCXCIX.

The Sermon

Preached at the Semi-Centennial Anniversary of the Consecration of the Chapel of St. Luke the Beloved Physician in the Berkeley Divinity School, Middletown, Conn., Thursday, March 16, 1911, by the Rev.

STORRS O. SEYMOUR, D. D.,
of the Class of 1861

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JEREMIAH VI. 16.

"THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK
FOR THE OLD PATHS."

THE prophet of old time and the poet of to-day alike seem to seek for new and striking figures, wherewith they may impress upon the minds of men the fact that the flight of time is swift, and that in its uncertainty nothing is certain except that it will speedily bring man's life to a close. The patriarch Job feels that his days are passing "swifter than a weaver's shuttle" and are more fleeting than "a post." The poet says:

"Time flieth on,
Youth soon is gone,
Naught earthly may abide;
Life seemeth fast,
But may not last,
It runs as runs the tide."

But who is made to feel the truth of the matter by such expressions as these? Nothing but experience will teach men how true it is. By lengthened years is it that one comes to feel how short and uncertain is the life of man, and how swiftly the moments fly. Standing to-day in this chapel, which fifty years ago was consecrated to the worship of Almighty God and set apart for the use of the officers and students of this School, the event seems to me to have been only yesterday; yet recalling the changes which these fifty years have wrought, so many and so various—changes in the school, in the city, and in the diocese, changes in methods and manner of worship, changes in doctrine, at

least in the way of stating and defending it, changes in modes of living, in methods of travel, changes in the demands made upon life and its activities—recalling these, more of them crowded into this half-century than had taken place in the millennium before, that day and the event which marked it seem far off indeed.

If it be true that "life is not measured by the time we live" so much as by the important events which are crowded into it, the last half-century should surely seem longer than it does to one who has so quickly travelled through its swiftly passing days.

The erection of this Chapel was an event of very great importance to the founder of this School, who was at the time its Dean, as well as the Assistant Bishop of the Diocese. He thought that it would exert a strong influence upon the students gathered here. Bishop Williams had founded the school, hoping to realize a great purpose and a glorious vision. It is on record that he began the work of training men for the Church's ministry simply because he believed that "the Church required it and the leadings of Providence opened the way for it." And if at that time he could say, as he did, that "the results which have been reached justified both convictions," what shall be said to-day, when we recall the long line of earnest men, the faithful and hard working and learned men, whose names grace the record of the alumni of this school? We may also say that the Church has set its seal of approval on that work, for she has selected from these men twenty-six who have been placed in the responsible position of Bishop; and these men, by the good work which they have done, have proved that they not only were worthy to hold such a position but also had benefited by the instruction and training here received. The first of our alumni to be chosen for this office was my own beloved classmate, the present Bishop of New Hampshire, whose life is still spared to be an example of what a shepherd of Christ's flock should be and a blessing to the diocese which so loves and honors him.

As you all know, this Chapel was built in memory of a "beloved physician," who on the 16th of March, 1859, departed this life "in the comfort of a reasonable, religious, and holy hope." The modest tablet which records his name and faith has become familiar to many who, in the busy life and constant struggle of the parish in the crowded city or the lonely country side, have recalled the peaceful moments spent here in worship, reciting the daily offices or attending on the celebration of the Holy Communion, with a feeling almost of envy of those whose privilege of doing this is not yet closed; and many a grateful heart has uttered a thanksgiving for the good example of this devoted servant

who having finished his course in faith has for these many years rested from his labors. To the memorials to which Bishop Williams referred in the sermon preached at the consecration of this chapel—that of Bishop Berkeley, "whose pious zeal in the cause of clerical education and his relation to the early Church in Connecticut" moved the founder of this school to give it his name; that of Bishop Seabury, whose name stands first on the roll of American Bishops; that of Bishop Jarvis and of Bishop Jarvis's learned son, the gift of his grandson, whose love for the school moved him to do much for it—to these memorials, besides one in honor of Bishop Brownell, who for forty-six years presided over this diocese, is most fitly added one to him whose name will make this place honored—to him who, by those who knew him and especially those who came under his influence and benefited by his extensive learning, his clear teaching, and his loving counsel, will never be forgotten. This memorial was presented by one whose love and veneration for Bishop Williams was only a little greater than his devotion to the interests of the school of which he was for so many years an honored trustee. And to-day I may repeat the words spoken fifty years ago: "All these memorials" (and none more than that of him who uttered these words) "suggest good and wholesome thoughts to all who shall come here to pray, and specially to those whose home of worship this temple is to be; thoughts of the earnest life of labor, lived unflinchingly, unweariedly, for the Lord's sake, and then of the hands folded, and the labor done, and the welcome sleep in Jesus."

In no one thing is the lapse of these fifty years more noticeable than in the changed conditions which now exist. Let us look at some of them. The "Calendar," a Church newspaper published in Hartford, gave the names of the clergy who were present at the consecration service. Besides Bishop Williams, there were four professors of the school, Drs. Fuller, Goodwin, and Washburn, and Mr. (afterwards Bishop) Davies. Of the other clergy of the diocese there were nine: Messrs. Abercrombie, deKoven, Drown, Emery, Hall, Robinson, Townsend, Vibbert, and Willey. These were vested in surplices and black stoles, for at that time there was not a colored stole in use in the diocese; also they wore the lawn bands about the neck. These clergymen, having served their generation faithfully and well, have long since been gathered to their fathers. One clergyman from Pennsylvania, a graduate of the school in 1854, was present, the Rev. Mr. Robins, who still survives in an honored old age. There is no record of the students who were present at the service. There were twenty-eight in the school at the time, and probably all were in attendance. Of these only eight survive, Bishop

Niles, Dr. Gushee, and myself of the senior class, Dr. Vibbert and Dr. Nelson of the middle class, and Dr. Francis Goodwin, Dr. Maury, and Mr. Dufield of the junior class.

Striking as these changes are, there are others very noteworthy. In those days party spirit was rife and bitter; the quiet cloisters of the school not only heard the echoes from outside, but they felt its presence within. Men came to the school from different dioceses and with different views, more or less strongly felt, and each man not a little sensitive as to the manner in which he would be received and what he would find here. But at the head of the school was one who knew human nature well and also how to deal with it. Few, if any, were the mistakes that he made. It is true that the men who went out from the school did not all bear the same stamp, nor in after life did they follow the same path; but not one, I venture to say, went out who had not consciously or unconsciously, and probably both, been largely influenced by the same careful and considerate instruction of Bishop Williams.

Those days, fifty years ago, were not without theological disturbances. There had appeared in England, just before this time, a volume called "Essays and Reviews," in which were seven dissertations on as many distinct topics of theology written by different persons. The authors occupied distinguished positions in the English Church, either as theological teachers or as men of science. They represented a new era in Anglican theology. The topics were handled in a manner which excited great fear and distrust. The writers refused to accept, as beyond question, positions of Anglican theology which had been considered as settled, and they resented the assertion that any claim which did not presuppose their inviolable truth was made in the interests of infidelity. In comparison with assaults which are made to-day upon the Church's faith, these essays seem unworthy of much attention and not likely to do much harm; but the excitement which they created at that time was great. And Bishop Williams was not silent, either in his daily conversation with the students or in his public teaching. He was afraid that individuals might be led astray, but he was not afraid that the Church would be overwhelmed. The warnings which, a little later, he addressed to his convention are as timely to-day as they were then. He said: "Let us not think that we are in no danger from that restless and unlicensed spirit of rationalism, which has been the source of all these evils." But the fear was not excited, nor the counsel suggested, by any doubts as to the ultimate results; this is evident from the exhortation addressed to the clergy at this same time, for he adds: "And for our people, let us be more anxious to build them up in the faith than to

amuse them with our speculations. Let us lead them ever, in penitence and faith, to the Cross of Christ, as the only way of their salvation, and to the Comforter, the Holy Ghost, as the only source of living effort and real holiness."

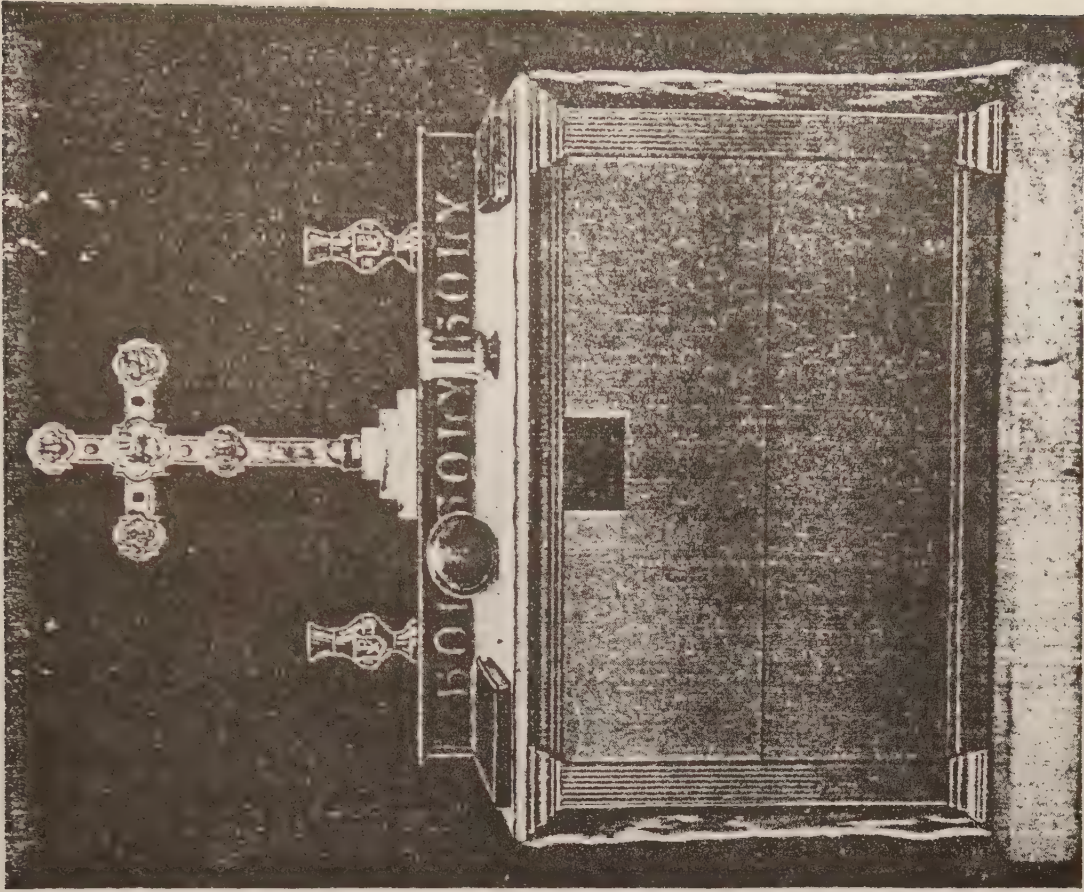
At the time when this chapel was consecrated there had come over our country the dark cloud of impending war, and only a little later that cloud broke and involved us in a period of four years of suffering and sorrow. Bishop Williams was a true patriot. Love of country was a deep-seated, religious principle with him, next only to his love of the Church. He saw more clearly than many others what the threatened war involved. Some of his warmest friends were southerners, and especially some of the southern bishops. The conflict between his devotion to country and his affection for them was a severe one. But his love for them, which suffered no loss, did not lead him to bate one jot of his duty to his country. When the outburst of war came, with the firing upon the flag which waved over Fort Sumter, the excitement in Middletown, as elsewhere, was at white heat. A flag, made by ladies interested in the school, was hoisted on the staff of the cupola, and every evening at sunset the students, having first sung "My Country, 'tis of thee," hauled it down, and again at early dawn hoisted it, that its stars and stripes might greet the rising sun.

When Bishop Polk, of Louisiana, gave up his work and accepted a commission as major-general, Bishop Williams said: "He should remember that it was said to one in whose office Bishop Polk is a successor, 'They that take the sword shall perish with the sword,' and I venture to predict that Bishop Polk will be slain before the war ends"—a prediction which was terribly fulfilled when Bishop Polk's body was shattered by a bursting shell. I should like to quote all that Bishop Williams said in his convention address of that year. Bear with me, while I make a short extract from it. He said: "Until within the last few months, we had been fain to believe that the forces which bound together the different portions of this great republic were so much stronger than those which tend to separation, that we were as safe as human government could make us; but the storm and the darkness are upon us, and the season of fierce trial has overtaken us. * * *

It is a great comfort that our chief duty in this exigency is so plain before us that we need not be perplexed or at any loss about it. It is a great comfort, too, that in bringing it home to ourselves, or, if such be our office, urging it upon others, we have only to follow on in that line of teaching, which our Church has always commended to us, and placed before us. We have no new lessons to learn, no old lessons to unlearn";

and then, after quoting from the Bible and Prayer Book as to the duty of obedience to the civil authority, he adds: "Such is the clear, outspoken, unmistakable teachings of our Church; and it does but echo the teachings of God's holy Word." Those times, with the brooding fear which clouded so many hearts, the bitter grief which desolated so many homes, are now, happily, far in the past.

But finally, in bringing these words to a close, what shall be said as to the future? Surely it is not for me to prophesy, but I have my hopes. I hope, I trust, that the young men who in this day may study here, will take away with them the same love for the school as has filled the minds of the classes which have found their happy home here in the last half-century; that they may have a spirit of love and veneration for its officers and instructors, such as was felt by students of earlier times for the men who so carefully and nobly instructed us. I hope that they will find, in the thought that here in the daily service they are remembered, the same comfort and inspiration that others have found. I hope, I pray, that God's richest blessings may rest upon the school, upon its teachers and its students. I hope, I pray, that through the next half-century and many others, this school will be as great a blessing to the Church, indeed a greater blessing, than in the past. And what better end can I make than to repeat words spoken here fifty years ago? "Let us pray—and let us mingle with those prayers thanksgivings for our benefactors and specially this day for one to whom, under God, we owe this service— that here may ever be a seat of sanctified learning; a home of apostolic doctrine; a place of the eternal Spirit's presence; from which, year by year, there may go forth pastors well trained to watch the fold, to keep the faith, to lead the worn and weary to the green pastures of God's love, to point the sinner to the Lamb of God, and to win souls for Jesus. Let us pray, too, that as generations pass away, 'the pure Word of God' may here be 'preached and the Sacraments duly ministered, according to Christ's ordinance'; and that, morning and evening, there may rise from this place the incense of a true devotion, filling these courts with a glory like that which filled God's House of old, realizing the 'vision of peace,' the New Jerusalem, anticipating the adoration round about the throne, making us ready for that city where there is 'no temple' because 'the Lord God Almighty and the Lamb are the temple of it.'"



BISHOP SEABURY'S ALTAR AND COMMUNION SILVER

The Sermon

Preached at the Consecration of the Chapel of St. Luke the Beloved Physician in the Berkeley Divinity School, Middletown, Conn., Saturday, March 16, 1861,
by the Rt. Rev. JOHN WILLIAMS, D. D.,
Assistant Bishop of the Diocese and
Dean of the Divinity School

PSALM cxxxiv. 3.

"LIFT UP YOUR HANDS IN THE SANCTUARY, AND PRAISE THE LORD."

THIS holy and beautiful house, which has now been solemnly consecrated to the honor and worship of the blessed and undivided Trinity, is so connected with sacred memories, present uses, and future hopes, that it is difficult to say all which I feel should be said on this occasion, and equally difficult to select any single point for unfolding or enforcement. And yet I am not sure that these very words, memories of the departed, uses for the present, hopes for the future, are not the truest and best division and arrangement of topics which I could hope to make. Let me, then, give utterance, under these several heads, to some of the many thoughts that are in my heart to-day. And if my words are few and simple, let the service and the temple, in their uttered or unspoken eloquence, more than supply all that shall be lacking.

Of the Christian munificence which has erected and adorned with unsparing hand this House of God I am not permitted to say what I gladly would. Perhaps it does not need that anything should be said. So long as these walls shall stand, they shall chronicle that munificence, they shall urge that example, they shall renew the prayer of Nehemiah, "Remember me, O my God, for good."

Of the special character of this chapel as a memorial I may speak, for the memory of the departed allows the tribute, which the presence of the living does not. Two years ago this day, there entered into life, calmly resting on the Crucified, a servant of the Lord, whose mortal

remains await the Resurrection near this holy place. His memory lives in many hearts. His pure and gentle character, his quiet but deep religious life, his love for his Master and his Master's Church, will long remain "the sweet remembrance of the just." And here, best of all memorials on earth—how far better than "storied urn or animated bust"—his name is associated with the living service of the ever-blessed God; with that worship of the Militant Church, which, in its fulness, he offers now in Paradise; a worship still one with ours in the Communion of Saints.

He was a "beloved physician," ministering not to the body only, but to the spirit also. And so, from the "beloved physician" of the Scriptures, this chapel takes its name: and that the rather, because here they are to be trained whose duty it will be to minister "the wholesome medicines of the doctrines," by which "the diseases of our souls may be healed"; even as God once promised to His people: "I will cure them, and will reveal unto them the abundance of peace and truth." The memory, then, of this "member of Christ and child of God," will here be shrouded, in God's own house; and many a ministering servant of the sanctuary who never looked on him with the eye of the body will recall it, when, in the heat and hurry of his work, he turns back in thought to the quiet hours of worship which he spent here before he was summoned to the cares and responsibilities of active service.

And other memorials are here besides, how well adapted to nerve and rouse the hearts of those who are making ready for the life-battle of the ministry, in this and coming time; of that large-hearted Prelate, of whom it was hardly hyperbole to say that to him had been given "every virtue under heaven," and who sang of the "westward" course of "empire's star," the star, not merely of earthly power, but of the cross and kingdom of the Lord; of that brave Bishop who heads the roll of the succession in this western world, and whose first ordination was held near the place where we stand to-day; of his successor, the last Prelate whose own setting apart to the Diaconate and Priesthood connects us, in this Diocese, directly with the mother Church; and of that well-learned and godly Doctor in the Church, whose latest labors were in this place, and who here gave up his soul to God. And all these memorials suggest good and wholesome thoughts to all who shall come here to pray, and especially to those whose home of worship this temple is to be; thoughts of the earnest life of labor, lived unflinchingly and unweariedly for the Lord's sake, and then of the hands folded, and the labor done, and the welcome sleep in Jesus. God grant it to us all in His own good time!

But, pleasant as are these thoughts, I must not dwell upon them; things most sacred allow not too familiar touch; and I pass on to speak of present uses, in regard to which our responsibilities are more personal and immediate. And first, let me speak of uses for the members of this Divinity School.

The history of the Church in all ages proves that two especial dangers beset those who are occupied in the study of that mistress and queen of sciences, Theology. Those dangers are, first, a proud spirit of self-reliance, and, secondly, an unrestrained freedom—or it might better be called licence—of speculation. Our very constitution leads us to these things. We like to feel ourselves self-poised and self-sustained, dependent on no others, and making all else, even

“the transcendent universe,
No more than as the mirror which reflects,
To proud self-love her own intelligence.”

And then, again, we dislike to own any limits to the ranges of our thought, any restraints to the workings and dictates of our wills. The old passion to be “as gods knowing good and evil,” still lives and moves within us.

In ordinary life, in our personal relations to God and His holy law, these things issue in disobedience and wild transgression; and then must come bitter repentance or else final ruin. In the study of divine truth, these same things issue in heresies and schisms and all confusion. So it has been from the day when St. Paul warned Timothy not to give heed to “fables and endless genealogies which minister questions rather than godly edifying which is in faith,” down to this very hour, when in the Mother Church—not yet, thank God, in ours—we see men who eat her bread casting her doctrine to the winds in scorn, and even bringing to naught the very word of God.

In short, Brethren, take the sad story all along, study out the wearisome and sorrowful details of strife and error that, alas! make up so much of the history of the Church, and what do you find at the root of all? Proud self-reliance, unlicensed speculation, these have done all the mischief. These have perverted loftiest talent, and wasted noble powers, and sent men to their graves, not only with a fearful load of personal responsibility resting on them, but—what is more dreadful still—stained with the souls' blood of others. Oh, better far the humblest lot, the narrowest range, the most meagre powers; better a child's ignorance, so there were a child's faith, than such an end as that.

The reason why this danger rises into more vast proportions in theological studies than elsewhere, is because the higher the truth, the

greater the evil that springs from its maltreatment. It is a matter, therefore, of prime moment, to find, and early to apply, some sufficient corrective. What shall it be?

Unquestionably, the habitual remembrance of our own utter nothingness apart from the merits of our crucified Redeemer, the cultivation of a spirit of personal reliance on the aid and grace of the Holy Ghost, and, as growing out of these two things, habits of restraint and discipline, must form the basis of any corrective process. We must, in a word, strive here for just what we must strive for in the most ordinary Christian life, only with greater care and diligence.

But, beyond these things, what would be likely to bring a stronger or more living power, than, against haughty self-reliance, a common and regularly recurring worship; and, against unlicensed speculation, the solemn public profession of the unchanging Faith of the universal Church of God? Surely, the one of these ought to help to keep us humble, and the other to keep us firm. Those “Idols of the Den,” as the great English philosopher calls them, which so many men love to create for themselves, and then to worship, must be cast “to the moles and to the bats,” when we are bowing down before the majesty of Him who shaketh “terribly the earth”; and when we are confessing that the highest and dearest of all truth is known to us, only as He has graciously revealed it by His Son or inspired it by His Spirit. At such times and in such employments, we learn, as nowhere else, that we can never by searching find out God. “It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?”

Let me not be understood as either undervaluing thorough study in theology, or overestimating the dangers to which allusion has been made. An unlearned clergy is one of the sorest evils that God allows the Church to impose upon herself. And yet, it is also true that the declarations of reason and the voice of history unite in warning the best trained clergy against these dangers of self-reliance and speculation. Nor is it ever the characteristic of a wise man to overestimate an unreal danger or to underestinate a real one.

In these regards, then, I would find in this place, for those who are specially to occupy it, special and important uses. And I would the thought of them might always be with us when we gather here to Prayers or to the Holy Sacrament; that we should always remember that we come, not alone as all must come, as ransomed sinners whose only hope is in the Lord Jesus, but asking special grace for special needs; that when we join in the praises and the prayers, we should think that these acts ought to teach us, more than all others, lessons of self-distrust,

humility, and self-restraint; that when we join in the profession of our Faith, we should feel that we do it in no ordinary way, because we are, or are to be, set for its defence as others are not, because we are, or are to be, under binding vows, because we are not to run riot in our speculative fancies, but are to "earnestly contend for the faith which was once delivered to the saints."

And surely, it seems to me, if we do this, honestly and carefully, day by day, morning by morning, and evening by evening, we shall find that, over and above all other blessings of Christian worship which we share with others, we have gained that within these walls for which we shall bless God all our days; a spirit of humility and a spirit of faith, which shall keep us from many a snare and many a pitfall, and guide us into that "peace of God which passeth all understanding."

But there are other uses of which something must be said. The sentence of Consecration designates this Chapel as free forever. It never, indeed, can be, it was never designed to be, a parish church. But its doors can never be closed to any who may wish to come here to pray. Especially will those be welcome here, whom the Lord Jesus has made his peculiar representatives, investing them with what our religion has ever regarded as the sacred dignity of sorrow, suffering, or honest poverty. Here let such always find a home. It will add a crown, if so it may be, to all else. For what higher commendation is there than the words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"? While, then, the work done here, under this aspect of use, can never be precisely parochial, it may be, and I trust will be, largely auxiliary and subsidiary to the work of the parish church, in many ways and forms. In any event, this use of which I am speaking will keep us here from isolation, and bring us into a living contact with the living world around us. And if God shall please that they about whose path of life are few cheerful and pleasant things on which to dwell, they whose homes are brooded over by poverty or trial or desolateness, they whose earthly ties are few because death has Sundered them, and whose earthly comforts are spare and scanty, shall here find a sheltering home, and ties better than earthly ones, and comforts beyond those of this world, then all and more than all that has been aimed at will be gained. Surely no fitter companionship could be found here than that of those to whom God has appointed the lot of poverty and trial, with those who dare to doom themselves to such a lot, that they may preach to dying men "the unsearchable riches of Christ." Who are Christ's poor, if Christ's ministers are not?

And now, what shall be said of our hopes for the future? That future is in the hands of Him who has mercifully brought us on thus far, even to this day, in which we have such cause for thankfulness and chastened joy; and there we may be more than content to leave it. It is now about ten years since that work of training for the ministry was begun, which, I think, we may now feel has here a home and settled abiding place. It was begun simply because it was believed that the growing needs of the Church required it and the leadings of Providence opened the way for it. The results which have been reached justify, it seems to me, both convictions. There have been many encouragements and some discouragements. There have been bright days and dark days; times of hope and times of anxiety and trial. There have been some sacrifices, but many more rewards. There must be more sacrifices and anxieties and trials and discouragements still, before all is done that should and, by God's blessing, will be done. But what work of abiding value and real result was ever accomplished without all these things?

And yet, I say it because it is the simple truth and not because it should be made matter of boasting—God forbid—there have been results for which we may well be thankful. In the ten years alluded to, we have sent into the field fifty-five clergymen—and the number will probably be soon increased to nearly three score and ten—conducted with seventeen dioceses. Of that number, thirty-four have, in six years, gone out from this place. That is one real result. When we came here in the autumn of 1854, we were, almost literally, without home or shelter; now—thanks to willing and generous hearts and hands—we have this home, with the associations which already begin to cluster round it. For years our daily sacrifice of prayer and praise was in a little upper room—how bare it seemed at first some of us well remember—now, through the unsparing liberality which has reared these walls, we have this seemly Home of Prayer, which will grow more and more into our hearts. And these, also, are real results.

For all, it is right, it is a sacred obligation, that I should here to-day offer up thanks to the all-merciful and gracious God! If I may do it without incurring the charge of egotism, let me say that for nothing in all my life am I more thankful than that I have been permitted to take some part in a work like this. Nor let me fail to add, what justice and my every feeling alike demand, how very largely these results are owing to the patient labors, the freely given services, the sacrifices and denials, none the less real because quiet and unobtrusive, of those who have labored with me here, and without whom nothing of all this could have been accomplished. God's acceptance of such labors, his blessing

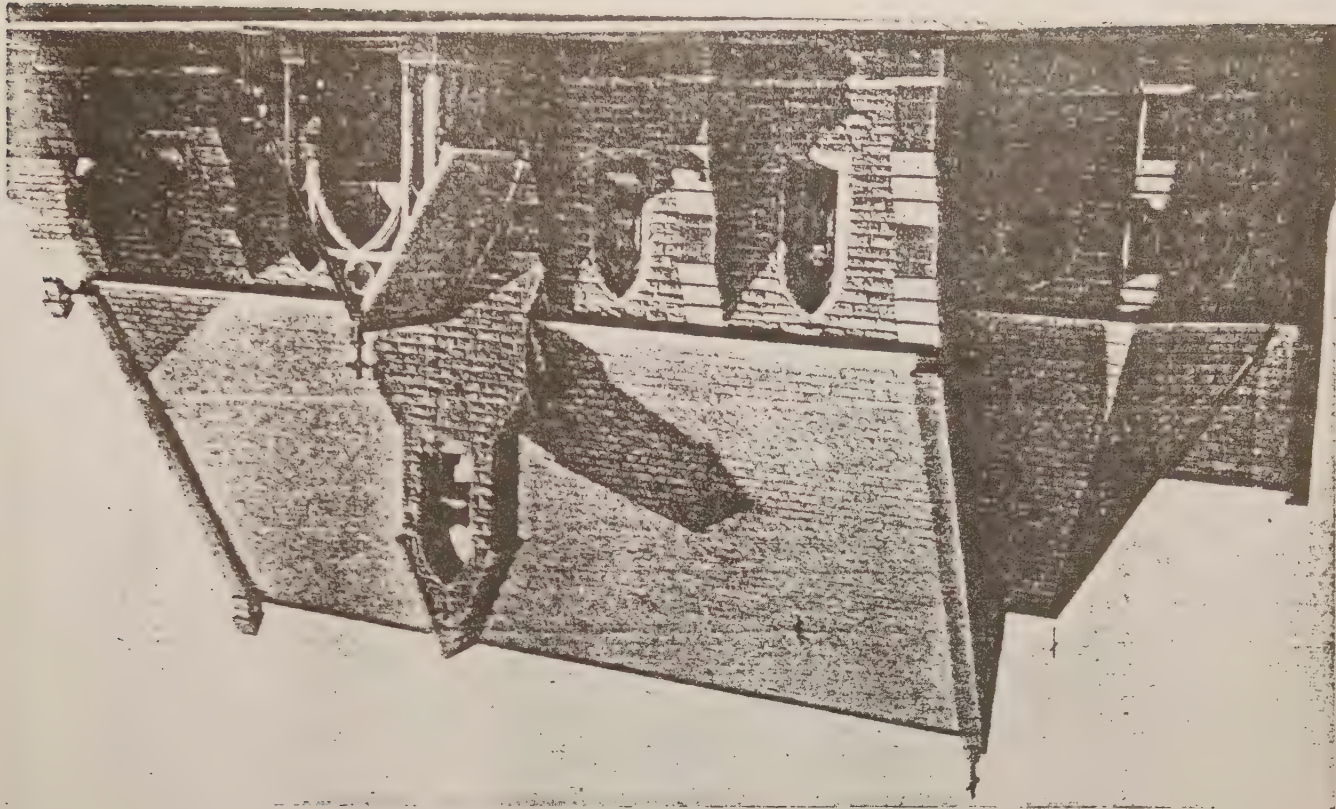
on them, make the mere thanks of men as insignificant as they are needless.

To God, then—what a privilege to do it!—let us be willing and thankful to leave our future. The true rule of life is to “take short views”; to “do with the might what the hand finds to do,” and leave the rest to God; hoping for the best, laboring for the best, but taking all that comes, as sent by Him of whom we are told “the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

Still, for that future let us pray—and let us mingle with those prayers, prayers for our benefactors, and specially this day, for one to whom under God we owe this service—that here may ever be a seat of sanctified learning; a home of apostolic doctrine, a place of the Eternal Spirit’s presence, from which, year by year, there may go forth Pastors, well trained to watch the Fold, to keep the Faith, to lead the worn and weary to the green pastures of God’s love, to point the sinner to the Lamb of God, and to win souls for Jesus! Let us pray, too, that, as generations pass away, “the pure Word of God” may here be “preached, and the sacraments duly ministered according to Christ’s ordinance”; and that, morning and evening, there may rise from this place the incense of a true devotion, filling these courts with a glory like that which filled God’s House of old, realizing the “vision of peace,” the New Jerusalem, anticipating the adoration round about the throne, making us ready for that city wherein there is “no temple,” because “the Lord God Almighty and the Lamb are the temple of it.”

PRAYER FOR THE SCHOOL

ALMIGHTY GOD, who hast purchased to thyself an universal Church by the precious blood of thy dear Son, and therein hast appointed the ministry of reconciliation; We beseech thee mercifully to bless this Divinity School, and all its members and benefactors, and to establish it to all generations to thy honour and glory. To those to whom are committed the duties of administration and instruction, give thy heavenly grace, that they may perceive and know what things they ought to do, and may also have strength and power faithfully to fulfil the same. And to those who are here to be trained up for the sacred Ministry of thy Church, give an awful sense of the honour and danger of the trust to which they are to be called; endue them with sound minds and moderated desires; fill them with a spirit of holy zeal and self-denial; and grant that they may so faithfully labour in their day and generation, that when they are called to give an account of their stewardship, they may not be found unprofitable servants. Grant this, O Lord, for Jesus Christ’s sake, our Mediator and Redeemer. *Amen.*





WRIGHT
HOUSE.

CHAPEL,

DORMITORY,

MAIN BUILDING,

LIBRARY AND
LECTURE ROOMS,



GREENLEY ROAD
NEW CANAAN, CONNECTICUT

January 27, 1939

The Rev. William A. Beardsley, D.D.
70 Elm Street,
New Haven, Conn.

Dear Dr. Beardsley:-

Not being able to get your house on the telephone to-day, I called Dr. Flockhart's where they gave me the idea that you may be in Florida, escaping this cold spell! I trust that the post office will forward this to you.

In making a collection of photographs of the Churches and Missions of the Diocese, I should like very much to give the years of organization and of erection of each Church, following the name of the Church. I have all of the organization dates prior to 1895, which I got from the Journal of that year. Some of the Missions of that day have become Churches and I can find that information without trouble.

It has occurred to me that you might have the information regarding the years of erection in your office or library in New Haven. I can get this by writing the various rectors, but if you have it and will let me call after your return to New Haven, it will save me a lot of letter writing and each and every rector some bother!

The idea of making photographs of the churches and missions is not a new one with me, but because of the lack of ready cash I postponed doing it until after the church at Northford and that at Brookfield had burned! Fifty years hence, if the Diocese keeps the prints, that generation will have some idea what the churches looked like in 1939 and I think such a record should be made. I have seventy five of the nearly two hundred negatives and enlargements to six by eight of a quarter of the total. I have not taken St. Thomas's yet, but am waiting for a holiday or a Sunday when there ought to be fewer cars on Elm Street. That applies to the Cathedral and for that I may wait until seven o'clock on the morning of the Convention in May!

I hope that you stay in the south will be most enjoyable, and that you have the information I want and will let me copy it.

Yours very truly

Richard M. Coit
(Richard M. Coit)

RICHARD M. COIT AND THE PHOTOGRAPHING OF ALL DIOCESAN CHURCHES IN 1939

GREENLEY ROAD
NEW CANAAN, CONNECTICUT

March 27, 1939

The Rev. William A. Beardsley, D.D.
70 Elm Street, New Haven, Conn.

My dear Dr. Beardsley:-

Please accept my thanks for your letter of the 25rd which was waiting here for me on my return from a church photographing jaunt which started early Friday and ended this afternoon, though the photographing was all over Saturday afternoon--weather being a stoppage.

I sent a mimeograph letter with a return postcard to each of the rectors in the Diocese for the information wanted as to erection of churches and have yet to hear from some twenty! Some ~~don't~~ know, some are lazy and some procrastinate! The "don't knows" have told me so. I am guessing as to which are lazy and which put things off. One whom I told he did not have to answer because since sending him a second request I had visited and photographed his church and found the cornerstone with its date informed me that his senior warden insisted on having all such requests for information about the church turned over to him. He had done that little thing and I would wait for his warden if I had not learned to look for a corner stone!

I found the Journal of 1895, I think it was, which gave the organization dates of the parishes, but Dr. Plumb did not know of any dates of erection of buildings. This research of mine will bring the matter up to date, as there have been several churches built since 1895 and many missions. I shall turn this list over to Dr. Plumb when completed.

Humor has it that St. Thomas's, New Haven is to be torn down. I think that is a pity and I would like to enter a protest. We have many grand churches of that vintage, but St. Thomas's is far grander than most of them and I think that the Parish or the City should keep it standing and in order, just as Trinity keeps St. Paul's in New York. I shall certainly protest against anything done to Christ Church Bridgeport for that church seems to be with St. James's, West Hartford the only old church with roman arches. The new church in Watertown, Mr. Cline's, has round arches, but it is very new.

I have now photographed about one hundred fifty of the one hundred eight six that I shall include in the albums and about one hundred and twenty five prints made in duplicate. I still have the northern tier to visit and five or six in

Hartford--weather prevented doing this yesterday and to-day-- and I shall wait until after Easter when I can combine the trip with a meeting or two in Hartford. Methinks that when I shall have finished the job, I shall have seen more of our Churches in the Diocese than any living man save Bishop Brewster! I doubt if Bishop Sudlong has visited as many as I have seen this winter. Bishop Brewster has seen the insides, of course, and I have not for many of them were locked up! One has on the board giving the name of the church and hours of service and so forth "enter, pray and rest". All three of the front doors were locked!

Have you ever seen a book published in 1856 called "Connecticut Historical Collection"? It has a description of every town in the state and almost every town has a small sketch of some part there of. There are eleven illustrations of our churches which are still standing. St. Mark's, New Canaan, had no spire at that time, but apart from that it was recognizable. St. John's, North Haven is exactly the same, apparently--even the stone in the cemetery seem to be the same!

I have learned a great deal about our churches in this work and I have studied Miss Jarvis's book published in 1902 and that has been a great help. I can almost guess the year of erection of the church in the not affluent communities by the architecture and the belfries. In addition to that I have had a great kick out of it, even if I did visit St. James's Fairhaven three times before the tower was rebuilt and painted.

Yours very truly

Richard M. Coit

(Richard M. Coit)

I will find the 1894 Journal the next time I am in Hartford and fill in the dates which I lack.

Being on the south side of the St. the winter sun never reaches the front of St. Thomas. I would get a picture if I retook it in June which I plan to do during my 40th Session this June. I can get up early even during a session!

BISHOP JOHN WILLIAMS

[Edited and condensed by Kenneth Walter Cameron from the rough draft of an address by Herman Lilienthal, delivered at Trinity College shortly after the death of Bishop Williams and now in the Diocesan Archives. L. received his B.A. from Trinity in 1886 and the M.A. in 1889, the year Bp. Williams ordained him to the Diaconate. He was "priested" the following year by Bp. Thomas March Clark of Rhode Island, where he captained his first parish (at Manville) from 1889-1893. He served in Wethersfield, Conn., from 1893-1900; at Trinity College, 1900-1901; and at Christ Church, Hartford, from 1901-1902. Beginning in 1903, he was Rector of St. George's Church, Astoria, N.Y.]

The Right Rev. John Williams, Fourth Bishop of Connecticut and Presiding Bishop of the Episcopal Church in America, passed to his rest Tuesday evening, Feb. 7th, 1899, shortly before 6 p.m. in the 82nd year of his age. This distinguished Churchman, ecclesiastic and scholar was born Aug. 30th, 1817, in Deerfield, Mass., of good lineage. His father was Ephraim Williams, whose father, Dr. Thomas Williams, was a surgeon in the British army under Sir Wm. Johnson. His mother was Emily Trowbridge, of Schenectady, N.Y., who through her mother was descended from Governor Welles of Connecticut. On both sides of the family he came of distinguished New England ancestry and belonged to that scholarly aristocracy which Oliver Wendell Holmes has termed the "Brahmin Caste."

His school life was spent in Deerfield and later in the academy at Northfield, where he was prepared for Harvard College, which he entered in 1831 having just completed his fourteenth year. There he was diligent and inquiring, coming under the religious influence of a fellow student, Benjamin Davis Winslow, who led him to change his religious convictions and ecclesiastical relations. With the consent of his parents--both Unitarians--the youth became a Churchman, the strength of his convictions leading him to leave Harvard and apply for admission to Trinity--then Washington College--in Hartford, Connecticut. Then he went to inform the famous Josiah Quincy, president of Harvard, of his intentions of removal. "Why, what do you leave for?" asked Mr. Quincy. "You'll go through all right." "It is not a question of going through," replied the student; "I am going to leave because I cannot get here the religious instruction I need. I propose to become an Episcopalian." This was a decided stand to make by a lad not much over fifteen, especially when one realizes how great was the prestige of the Unitarian body and how weak the Episcopal church was in the early decades of the nineteenth century.

When Williams entered Trinity he met among his classmates men who were destined to reach a high mark in life. Among them was, first, his roommate, James Roosevelt Bayley, then known as "Commodore," afterwards Roman Catholic Bishop of Newark and later Archbishop of the primatial see of Baltimore. Bishop Williams in later years always referred to him with tenderest affection and was deeply grieved over the clouded end of the Archbishop's life. Others among his classmates were Robert Tomes, who was to become a well-known physician and historian; the Rev. Edwin Martin Van Deusen, elected later to the presidency of Trinity College, which he declined; and John Turner Wait of Norwich, long a member of Congress and for many years the oldest legal practitioner in Connecticut. (He has recently died.) To this coterie he quickly displayed his brilliant scholarship and wide attainments; and according to tradition he was dubbed by his fellow students "Bishop." Here at Trinity he came under the influence of the wise and conservative Dr. Brownell, Bishop of Connecticut, and likewise entered into close friendship with Dr. Samuel Farmar Jarvis, who later became his teacher in theology. There could be but one conclusion to this beginning--viz., orders in the Episcopal Church. After graduation in 1835 at the age of 18, Williams became a candidate for Holy Orders and entered the General Theological Seminary in New York. He was obliged, however, to leave soon after entrance on account of his father's illness, which proved fatal. He did not return to the Seminary but completed his theological studies under his friend Dr. Jarvis, then Rector of the parish in Middletown, Conn. By Dr. Jarvis, Williams was trained in those principles of theological learning and of strong churchmanship which were afterwards so prominent in his own teaching in pulpit and classroom. Only three days after the completion of his twenty-first year, on Sept. 2, 1838, he was ordained to the diaconate in Middletown together with his friend Abner Jackson--afterwards president of Hobart College and later president of Trinity College. Williams became a tutor at Trinity, remaining until 1840 when, with his widowed mother, he went abroad and spent about a year in England and Scotland, also visiting France. Part of this year was spent in study at Oxford, which was then in the throes of the Tractarian upheaval. There Williams met Newman, Keble, Pusey, Copeland and Isaac Williams--names so clearly identified with the Oxford Movement. When in Paris Williams acted as Chaplain for Bishop Luscombe, who had been consecrated by the Scottish Bishops to take oversight of the Continental Churches and whose consecration sermon had been preached by Dean Hook, later the famous Vicar of Leeds--at that time Curate of Whippingham, Isle of Wight. While in Paris Williams was fortunate enough to see the grand procession at the time of the interment in the "Invalides" of the remains of Napoleon which with the consent of the British Government had been brought from the far-off Island of St. Helena.

After his return from Europe, having reached the canonical age for admission to the priesthood, he was advanced to this order on September 26, 1841, in Christ Church, Middletown. The young priest became assistant to his friend and teacher, Dr. Jarvis, and, when later Dr. Jarvis resigned as Rector, Williams was chosen to succeed him. But he preferred to accept a call to the rectorship of St. George's, Schenectady, N.Y., his mother's home. Here for six years

he labored, happy in a pastorate full of blessings to himself and to his flock. Here too he formed a lasting friendship with the Rev. Horatio Potter, afterwards Bishop of New York, then Rector of St. Peter's, Albany. Here also he began to give theological instruction, his first student being Abram Newkirk Littlejohn, now Bishop of Long Island. But Dr. Williams, as we must now call him, for Union College, Schenectady, had conferred on him a Doctorate in Divinity in 1847, was not allowed to remain long in parochial life. In 1848, when Dr. Totten, president of Trinity College, resigned, the Trustees without delay elected Dr. Williams to be president of his Alma Mater. He was only 31 years of age, young to be president of a college, but the choice was fortunate and wise, the college feeling the benefit at once. Its funds grew, the student body increased, and the school entered upon a new era of prosperity. "With the heart of a boy and the dignity of a man" Dr. Williams was quickly recognized as a student of accurate, wide, and graceful scholarship with a talent for teaching. He also here gave promise of the remarkable and permanent influence he was destined later to exert upon young men in his life work at the Berkeley Divinity School.

To be president of Trinity College was to occupy no inconspicuous position in the Episcopal Church. Hence, when the Diocese of New York purposed in 1850 to elect a provisional bishop, Dr. Williams was nominated. He failed of an election, however, for though the laity gave him a majority of votes, he lacked by three a majority of clerical votes--so narrowly did he miss being elected in his thirty-third year to the bishopric of a great diocese! The year following, in June, 1851, the Diocese of Connecticut in Convention assembled at Waterbury proceeded to act upon the request for an assistant made by its venerable Diocesan, Bishop Brownell. The Convention with remarkable unanimity elected Dr. Williams to that office. In his letter of acceptance he wrote, "I am most willing to devote my life to the service of a diocese in which I was confirmed and received both orders, in whose principles I was educated, to which I am warmly attached, and whose spotless history I reverence and love." And the long episcopate of over 47 years with its manifold labors testifies how devoted has been the service and how faithful the life of the Fourth Bishop of Connecticut. Dr. Williams was consecrated in St. John's Church, Hartford, on October 29, 1851, by Bishop Brownell, who was assisted by all the other New England bishops and by the Bishop of Western New York. The preacher was Bishop Burgess of Maine, formerly Rector of Christ Church, Hartford. Now began an episcopate which has had few equals in length, service and value--an episcopate which has seen great changes in our Church--struggles and crises theological, ritualistic and administrative. Bishop Williams might well say, "Magna pars fui." In these 47 years he received full jurisdiction in Connecticut upon the death of Bishop Brownell, January 13, 1865; he became presiding Bishop of our American Church on the death of Bishop Lee of Delaware, April 12, 1887; and in 1894 he became senior Bishop in order of consecration of all Bishops in communion with the see of Canterbury.

Limiting our notice chiefly to his connection with the Diocese of Connecticut, one gains some idea of his work during these 47 years when noting that he has ordained about 265 candidates and confirmed about 48,000 persons. During this period his sermons and addresses have been numerous. As Bishop he was frequently called upon to speak and to preach upon various occasions. Yet he was always ready, forceful, timely, interesting and instructive. His friends, former students, and the Church at large must regret that the multifarious duties of his office with its frequent calls to preside at boards, meetings and conventions, with its large amount of administration work left little continuous leisure for the Bishop to write, publish, and leave as a permanent possession to the world of literature or theology some work which would embody the richest treasures of his mind. No one was more competent than he to continue the sequel to Bishop White's Memoirs of the P. E. Church, taking up the history where Bishop White left off and continuing it to the present day. No one who had studied under him could fail to be impressed with the fullness, accuracy and readiness of his knowledge of the history of the American Church. But much speaking--the fate of Bishops--necessarily precludes much writing. Yet we may be thankful to have what we have, and when gathered together the Bishop's publications are more numerous than one might expect. As nearly as any man we know, he satisfied the Baconian Canon. For his wide reading made him a full man, his frequent speaking made him a ready man, and his writing made him an exact man.

During his long life he first published Ancient Hymns of Holy Church (a volume of translations from the Latin) and Thoughts on the Gospel Miracles. These came out while he was Rector at Schenectady. Later he issued his Lectures on the English Reformation, the first course preached on the Paddock Foundation at the General Theological Seminary. The World's Witness to Jesus Christ was, likewise, the first of the Bishop Bedell Lectures at Kenyon College in Ohio; next I mention Studies in the Book of the Acts of the Apostles, Part I; the second part never appeared. He also edited for American theological students, Bishop Browne's great work on The Thirty-nine Articles and printed for the use of his students a Syllabus of Ecclesiastical History, and a Syllabus of Doctrinal Theology. Each is a treasure because of the list of authorities contained in them. Of occasional papers of value he printed first in the Church Review and later republished separately an elaborate discussion of Article 17, "on Predestination and Election." He also issued "An examination of the first Dogmatic Constitution" of the Vatican Council of 1870--a keen exposure of the claim of supremacy by the Papal Church and of the infallibility of the Bishop of Rome when speaking *ex cathedra* in defining a doctrine regarding faith or morals. Many of his sermons were published, delivered both in America and Scotland--the latter in connection with the several Seabury Centenaries (1883-1885). In this connection he always had the warmest regard for the Scottish Church--for its purity, its heroic sacrifices, and its steadfast faith during long and terrible years when it was socially proscribed, placed under political ban and subjected to the penal laws--"the accursed 46 & 48," as they were called. For Bishop Jolly of the Scottish Church Bishop Williams had a profound reverence and in his historical lectures

dwelt upon him with fervor, emphasizing the humility, the sanctity, and the simplicity of this self-sacrificing and venerable Scottish prelate.

Of Bishop Williams's sermons, none, perhaps, surpassed in grandeur, eloquence and fulness that preached by him in St. Andrew's Church, Aberdeen, in October, 1884, at the centenary service commemorative of Bishop Seabury's consecration. In his congregation were bishops of the English, Scottish, Irish, American and Colonial churches, and besides these about 200 clergymen. The historical associations, the surroundings and the congregation combined to make the occasion one of inspiration, and the sermon was worthy of the occasion. The preacher stirred and moved the deepest feelings of his hearers. On that visit to Scotland, the bishops presented him and his successors in office with a pastoral staff as a token of their love and affection for him and for the diocese of Seabury, who, one hundred years earlier, had crossed the Atlantic to seek episcopal consecration and bring to America the fulness of the Apostolic Church, and, who when refused consecration by the English bishops, had turned north to their despised and persecuted Church.

But the great and permanent work of Bishop Williams is to be found not in his books or sermons, but in his "living epistles"--the students and graduates of the Berkeley Divinity School who now as bishops, priests, and deacons are to be found in nearly every diocese and missionary jurisdiction of our country as well as in foreign mission fields. Teaching was Dr. Williams's great gift. As president of Trinity College he gathered about him in an informal way some students of theology, but after resigning the presidency and removing in 1853 to Middletown, he decided to organize a divinity school, placing it on permanent foundations. He felt that the best and most lasting service he could do for the Church would be to train some of its future teachers and leaders. In consequence of liberal gifts from people of Middletown, that city was selected for the purpose. In 1854, Berkeley Divinity School obtained its charter, being named for the great Dean of Derry and Bishop of Cloyne, Ireland, the only dignitary of the English Church who ever visited the Colonial Church in America, and who with prescience and enthusiasm had turned to the West, hoping to light in this new continent the torch of sound learning by helping education. (Yale College today enjoys his benefactions in certain endowments.) In his "The Prospect of planting Arts and Learning in America" Berkeley prophetically sang:

Westward the course of Empire takes its way;
The four first acts already past,

A fifth shall close the drama with the day;
Time's noblest offspring is the last.

For 45 years the Berkeley Divinity School has had a chartered existence, but the centre of attraction has always been the Bishop, its first Dean. Its beginnings were simple. In fact, plain living and high thinking were about the only rules at Berkeley. An applicant for admission once wrote to the Bishop asking if there were gas, hot and cold water and other modern conveniences, and sending questions which showed that he was luxurious in his tastes. To these inquiries the Bishop answered "No," adding, "I plainly perceive this is no place for you, and I think you had better not come." Luxury and rules were equally absent. Students from the beginning were put on their honor whether in studies, chapel attendance, lectures, or other requirements of the school. As the Bishop once said of his students, "They have every opportunity to learn; if they don't it's their own fault." Visitorial discipline was unknown. Of course, time has brought some changes, especially in the external surroundings and equipment of the school, which has now graduated about 500 students, many of them to be found in the House of Bishops. Buildings have been added, notably St. Luke's Chapel (the Mütter Memorial) and the recent Williams Library, but the same plain living and high thinking of the early years continue. And the noblest example of both was found in Bishop Williams himself, who for forty-five years bore himself before his church, diocese, school, students and townsmen with integrity and honor. In the school life and instruction the chief benefits were the Bishop's lectures and the close and intimate association with him. Of these it is impossible to give a perfect description. They continue to be a reminiscence--an experience and a possession forever. There was nothing formal or professional about the instruction. We students gathered in the Bishop's study, a noble room lined with books on all sides from floor to ceiling, where, seated in his chair he would begin in a quiet conversational tone, first asking a question or two, but as idea suggested idea, would soon settle into a monologue into which would be poured story, pun, historical allusion, quotation, poetry, and the personal experiences of a wide and full life. Only Berkeleians know what the phrase "Bishop's Lectures" involved, and after this instruction was enjoyed for three years, students might be pardoned in speaking of Berkeley as a school prima inter pares of the divinity schools of our Church.

Who can ever forget the intimate association with Bishop Williams? Unmarried, the Bishop spoke of his students as his "boys." No matter how far they went, or how long they remained away before revisiting the school they were always his boys, and their welcome was hearty and affectionate. He might have had his favourites, but no student supposed he was not one. Is it surprising if such warm tenderness won a deep personal attachment and devotion? And those unexpected calls of the Bishop in the evening in one's room--can they ever be forgotten! But expressions of affection were often made singularly real by benefactions as well. The Bishop has died leaving practically no property because his generosity overflowed to others. He gave generously to those who needed help, but his charities were without display. The Bishop's memorials--the truest, best, and most permanent--are the "living epistles" whom he has helped to train, support and send forth to perpetuate his deep devotion for the Church.

As to personal characteristics, few possessed a more striking and commanding presence or more attractive personality than the Bishop did. As indicated in A. J. Huntington's portrait, now in Williams Library, in his prime Bishop

Williams was as straight as an arrow, over six feet high and with a keen, intellectual face. Looking "every inch a gentleman," he was noticed in any gathering. Of physical courage he had his share, manifesting it promptly and effectively when occasion required. While Rector in Schenectady as he was one day walking down the street, a rowdy hurled a large stone that barely missed him. Seeing two men standing nearby, he approached them with his gray eyes blazing and asked, "Who threw that stone?" "I did," said one with defiance. Instantly, Williams seized the ruffian by the collar, cuffed him into submission, walked him down the street and gave him into the hands of the Chief of Police. He was not bothered thereafter. While president of Trinity College he was scheduled to speak on the Spanish Inquisition--a lecture which friends urged him not to give for fear of threatened bodily injury. "I'll take care of that," he said. On the day of the event, he formed a volunteer guard of students, instructing them to act only on the defensive. He reached the lecture hall in safety, but while speaking someone in the gallery challenged a statement with "That's a lie." Undisturbed, he asked, "If there is a policeman in this hall I call upon him to arrest that man for disturbing this meeting." After that all danger of riot or mob was nipped in the bud.

The Bishop was simple in his habits and tastes, caring little for the show of power. He preferred living quietly in Middletown attending to his duties, though he spent occasional vacations at Lake George or, later in life, at Holderness, N.H. He eschewed many meetings where his talents and high office would have given him prominence and entitled him to deference. He bypassed a role in the Lambeth Conferences, in which he would have distinguished himself. He detested display and publicity, often contributing to the newspapers anonymously. Though he was strong and uncompromising in his churchmanship, simplicity characterised his practice. Some might even have called him old-fashioned or conservative because he refused to adopt many modern or "revived" usages. "I have no fads," he would say. Elaborate ritual, vestments or ceremony was not needed to sustain his Catholic faith.

Quite possibly this love of simplicity was carried too far, especially as regards Church music. The choral repetition of a phrase in such an anthem as the *Te Deum*--he called it 'ballooning'--tried his patience. Once when a choir performed more elaborately than usual he took out his watch, timed it, and then remarked to the congregation, "That took twenty minutes." Someone recently asked him whether he had read James Lane Allen's *The Choir Invisible*. He quickly replied, "No, but I should like to hear the choir inaudible!" Whatever his personal tastes, he was keen and witty, unsurpassed as a raconteur, quick at repartee and at times quietly but crushingly sarcastic. While abroad in 1884 as the representative of the American Church at the Seabury Centenary services in Aberdeen, as a guest of honor, he discovered the proverbial English inability to appreciate American humour. On one occasion at a large dinner party he was seated beside a lady of high rank. In the conversation she remarked "Well, my Lord Bishop, I suppose you find England a very small place after living in America?" "It is indeed, Madame," said he; "To tell the truth I am somewhat timid about going out of an evening lest I should fall into the water." "Oh my Lord Bishop," she replied in a reassuring tone, "I think there is really no danger." We can imagine his inward smile at this reply. A student once asked for an opinion on a certain Biblical translation. "I have only two criticisms to make," he said. "The first is that the translator didn't understand Greek; the second, that he didn't understand English." He did not favor the Darwinian theory. "If," he said, "the Darwinians will let my ancestors alone in the Garden of Eden, I will leave theirs unmolested in the zoological gardens." If his study talk and table talk might have been recorded, it would have rivaled Samuel Johnson's or Martin Luther's. Although he was fully alive to the thought of his age--the advance in science and in the mechanical and industrial arts--he was preeminently a historical student--a master in ecclesiastical history and facile princeps in English Church history. He had studied profoundly the causes which led to the English Reformation and the lives of those who participated in it. He understood the Oxford Movement and the Tractarians, and his store of anecdotes concerning them was extensive.

The Bishop's tact also was remarkable. When he was President of Trinity College, for example, he learned not to see or hear much which enthusiastic youth might unthinkingly say or do. The same gift extended to his dealings with Churchmen throughout his diocese. The annual conventions were seldom protracted beyond one day, all business being despatched with celerity though the wings of ambitious flyers sometimes had to be gently clipped. He was dignified without reserve and the most approachable of men....

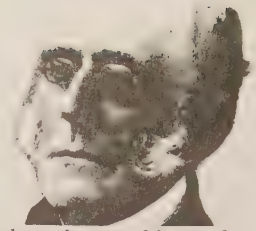
CHRIST CHURCH, WEST HAVEN.
Oldest church building in Conn. Built 1741.



MEMORIES OF BISHOP JOHN WILLIAMS GLEANED AND EDITED FROM
THE PAPERS OF THE REV. MELVILLE KNOX BAILEY

By Kenneth Walter Cameron

STORIES



J. Williams.

One rector reported to the Bishop: "We have a beautiful walk from the rectory over the brook to the wood beyond, but last week, when I took a friend for a stroll, I found a dead dog in the brook. I was mortified!" "So was the dog," said the Bishop.----The new rector of a parish presented Bishop Williams with two candidates for confirmation--a well-known bachelor and a worthy spinster. A little nervous, he began, "Dearly beloved, we are gathered together here in the face of God and in the presence of this company...." The Bishop quickly stepped forward, offering a Prayer Book opened to the correct page.----At one visitation, the young son of the rector brought out of hiding some toys for a game with the Bishop. "We mustn't tell Dad," he said, "for it's Sunday." A little later the Bishop asked the Rector: "What Puritan nonsense have you been teaching your children?"----Once, following an afternoon Confirmation, he and his companion clergyman were served a light tea in the parish house. Still hungry, they drove to where they might obtain a substantial meal, after which he remarked: "We surely cut a swath through that supper!"----Once, during a Confirmation, a small child left her mother in the pew and ran into the chancel, sitting down on the floor, leaning against the Bishop's leg and falling asleep. I asked him what he would have done if she had not awakened before the laying on of hands. "I would have sat there throughout the service. I would have had the candidates come up to me," he replied.

At a visitation to Branford, the two wardens, Walter Fowler and Isaac Palmer, come to pay their respects, sat for a while without saying much and then went away. After they had gone the Bishop said, "How one does love those men," ----On a visitation to St. John's, Waterbury, where he was the guest of Frederick J. Kingsbury, he left the house after breakfast to go up to St. Margaret's School. Waiting for him was Mr. Kingsbury's carriage and "pair" with the family coachman on the box, a colored gentleman of ample frame and dignity. The Bishop made a stately bow to him from the waist. At first, the coachman did not understand, then appeared surprised, then, recovering, returned a stately bow to the Bishop.----Once, in a parish church in England, the Bishop having been invited to speak, the Rector and the Assistant had a lengthy discussion as to where he should stand. When the deliberation began to seem endless, the Bishop remarked: "Really, gentlemen, it does not seriously matter to me whether I speak or not, but if you wish me to do so and will decide on the place, I will." They stopped bickering at once.----At Trinity Church, Branford, when vestments were being added to the sacristy--new stoles, burse, altar hangings in the seasonal colors and the like, someone remarked that the gifts had all been voluntary. He replied, "That's good, for it shows that here they are not a fad," ----During a period of hymnal revision, Bishop Williams favored retaining a certain marriage hymn when other members of the episcopal committee were ready to discard it. Said one, "I don't understand why a bachelor bishop should be so eager to include a marriage hymn." Williams replied: "I cannot understand why married bishops should be so eager to exclude it."

Sometimes he pretended reproof to catch people's attention, as once when he had appointed a committee for private conference with him. (He was seated in the chancel into which two doors opened.) "The Committee will meet in the room at the right!" When its members proceeded to go through the door at their right, which was the Bishop's left, he remarked firmly: "I said at the right," ----At a meeting of the Church Congress at New Haven in 1885 or thereabouts, he opened with the words, "It has been said that there is danger in an era of good feeling, but surely there is more danger in an era of bad feeling."----As for the genesis of ^{the} Nag's Head Fable, he humorously explained it thus: "Because no Englishman would perform a religious function without having a meal afterward, following the consecration of Archbishop Parker the participants went to the Nag's Head Inn where a breakfast was most welcome, the ceremony having been performed at half after six in the morning and they having been fasting. Some Roman Catholics, doubtless, saw the breakfast party and concocted the story--long since given up by the Roman Church."----Phil Kerridge, one of Bishop Williams's private secretaries, reported the following. Toward the end of his life, the bishop allowed his dignified sideburns (so common among gentlemen of the old school) to grow into a beard, which many of his friends did not like. He spent much time, moreover, in a dressing gown and slippers. Someone approached Bishop Doane of Albany and asked whether he might help. "You are his best friend; won't you say something to Bishop Williams?" What Doane wrote we do not know, but the Bishop was aroused. Though he had not written a line for a month, he asked his secretary to bring the writing pad. Raising himself in bed, he scratched off the following: "Dear Doane, I am an old man, and have known a good many people, and have known a good many people to die. But I never knew anyone to die from minding his own business. Yours truly, J. Williams."

By all outward appearances, the Berkeley Divinity School flourished in the decade from 1880 to 1890, the classes being large and the Bishop being at the height of his powers. The general tone of the student body, moreover, was manly, sound and devout, that is, not given to sentimental piousness. Suddenly, a minority of the students, captivated by the Oxford Movement, began meeting separately in the room of one of the group and committed themselves to reading com-

pline in the School chapel at nine in the evening. They seemed to give the "cold shoulder" to those not of their persuasion. During the scholastic year 1882-1883, the School found two parties in its midst eager for sharp debate. One day, Dean Binney called the entire student body into the Chapel and spoke seriously of the developing problem, indicating that the controversy was disturbing to Bishop Williams, who had asked that it might cease. This Oxford clan were dubbed "Orioles," whether by themselves or by others who remembered that Oriel College, Oxford, was then prominent in the "Movement." As Lent, 1883, approached, certain Orioles circulated a petition among the students, asking for signatures favoring a more devotional character for the School's life during the coming season. Not suspecting party bias, a great many signed it before it was presented to the Bishop, who issued a reply: "I will give you a devotional talk. Come to the Chapel at four o'clock Thursday afternoon." Almost everyone came. From the first words the Bishop uttered, we discerned that the old lion was aroused. He chose as his text, "Bring me no more vain oblations. Your incense is an abomination unto me." At the climax he stressed that the best Lenten devotion was a closer application to the studies we had come to Berkeley to pursue. The Orioles were much quieter thereafter, though four of them became bishops: William Walter Webb, Bishop of Fond du Lac; Richard Henry Nelson, Bishop of Albany; Robert Strange, Bishop of East Carolina; and William Hall Moreland, Bishop of Sacramento. Another, who was probably not an Oriole, was Sidney Catlin, successively Bishop of Kyoto and of West Missouri.

OTHER SAYINGS

He occasionally mimicked the British way of reading the Psalter. One clerk (pronounced clark) he overheard intoning: "I am become like a policeman (pelican) in the desert and like an howl upon the housetop."----In Diocesan conventions, at the opening of business sessions, the Bishop in a friendly way would remind the delegates that he was their ecclesiastical head, frequently quoting some ancient worthy: "You cannot do anything without me, and I will not do anything without you."----He used thoughtfully to contrast freedom in the United States and in England, saying: "In America, the mass of men best realize liberty; in England, it's the individual."----Bishop Williams loved Scotland and things Scottish, reading through Walter Scott's poems and a novel each year. On one occasion he remarked: "I love Connecticut because it always reminds me of Scotland."

Bailey ventured once to say that teaching about the Church ought to begin with the New Testament. The Bishop replied, "Yes, and the question is whether it ought not to end there." (He repeated the phrase twice.)----On Saturday mornings after a week filled with engagements and before heavy Sunday confirmations, he would sit in his study with the cat on his knees, reading and resting. I once asked him if the mid-week visitations were tiring. "They are my salvation!" he exclaimed.----He was exceedingly tolerant of the awkwardness and sometimes indiscreet expressions of young men, once cautioning: "If you stop the spout of a teakettle, the cover will blow off."

WITTICISMS

When asked whether he believed in Baptism by immersion, he replied: "Certainly, the Egyptians were immersed in the Red Sea!"----Once at breakfast in Branford he was asked whether he would have an egg. "Yes," he answered, "on condition that it be opened in the kitchen!"----In a lecture involving the discussion of a certain charlatan who appeared on the historical scene with a lily in his buttonhole, he remarked: "I have a text for his dupes: Here the wild asses quench their thirst."----He liked to quote poetry to make a point, as, in his lecture on the Puritans, he drew a couplet from Hudibras, saying that they "Compound for sins they're most inclined to, / By damning those they have no mind to."----The Bishop was not sympathetic with the need for revising the Book of Common Prayer in 1892 and he once referred to those calling out for "Enrichment" as "The Committee for the Fertilization of the Prayer Book."

When he looked over the architect's design for the projected Cathedral of St. John the Divine in New York and noted the many round conically capped towers, he remarked that it looked like an asparagus bed.----Asked to furnish an appropriate Biblical verse for the cornerstone of a parish house in the building of which there had been warm discussion regarding the kitchen equipment, he offered this motto: "The Kingdom of God is not meat and drink."----"I verily believe," he said, "that when some men die it will be found that they were choked by a rubric caught in their gizzards."----[The following anecdote comes from another source and is here included by the editor so that it may not be lost. In the Berkeley environment, especially in his dealing with students, the Bishop occasionally uttered a witticism that was intended only for the "privileged." Because of some vandalism and frequent thefts in the vicinity of the dining hall, the school erected a six-foot stockade with a padlocked door, the stakes being sharply pointed at the top. "I think we've solved that problem," said the Bishop. "Any one who tries to get over it will be asphyxiated."]

* Probably Oscar Wilde.

**Delegates attending the general Convention
September 27, 1785**

New York. Rev. Samuel Provost and Hon. James Duane.
New Jersey. Rev. Abraham Beach, Rev. Uzall Ogden,
Patrick Dennis.

Pennsylvania. Rev. Dr. William White, Rev. Dr. Samuel
Magaw, Rev. Robert Blackwell, Rev. Joseph Hutchins,
Rev. John Campbell, Richard Peters, Jasper Yeates,
Stephen Chambers, Samuel Powell, Andrew Doz,
Joseph Swift, Thomas Hartley, Edward Shippen,
John Clark, William Atlee, Edward Duffield, Nicholas
Jones, John Wood.

Delaware. Rev. Charles H. Wharton, Hon. Thomas Duff,
John Reece, Alexander Reynolds, James Sykes, Joseph
Tatlow, Robert Clay.

Maryland. Dr. William Smith, Dr. Samuel Keene, Dr.
William West, Dr. John Andrews, Rev. James Jones
Wilmer, Dr. Thomas Cradock, Joseph Couden.

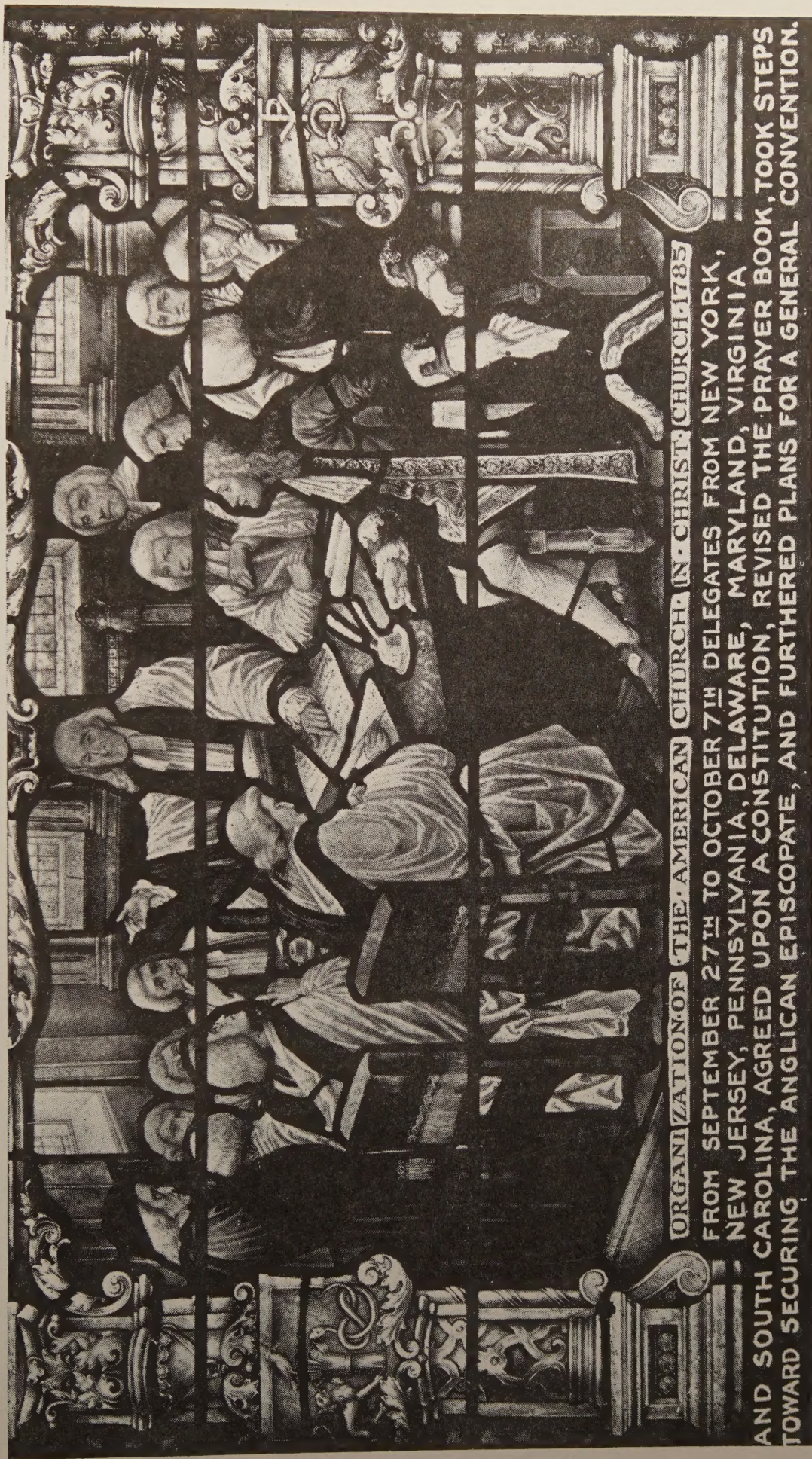
Virginia. Rev. David Griffith, John Page.

South Carolina. Rev. Dr. Henry Purcell, Hon. Jacob Read,
Hon. Charles Pinckney.

Pictured in Window

- | | |
|--------------------|---------------------|
| 1 Robert Blackwell | 9 Joseph Hutchins |
| 2 Charles Wharton | 10 James Duane |
| 3 Abraham Beach | 11 Charles Pinckney |
| 4 William White | 12 William West |
| 5 Samuel Provost | 13 Henry Purcell |
| 6 William Smith | 14 John Page |
| 7 David Griffith | 15 John Andrews |
| 8 Samuel Powell | |
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Those who would understand the sources of the creative
spiritual influences in America, regard with reverent gratitude
these constructive pioneers "pro Christo et ecclesia."



Facing, left to right, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. Back, right to left, 12. 13. 14. 15.

(OVER)

